THE EXPOSITORY TIMES.

Notes of Recent Exposition.

ANOTHER work has recently come from Dr. Ernest F. SCOTT's busy and accomplished pen. It looks as though he is not courting ease in the days of his retirement from theological teaching. The subject of this new volume is *The Purpose of the Gospels*.[1] It is a subject that in Dr. SCOTT's opinion has been strangely overlooked. The criticism that began more than a century ago has been occupied with a multitude of problems, but has given little attention to the primary question, 'Why were the Gospels written at all? What was the motive which impelled their authors, in an age when the new religion was well established, to go back to its beginnings?'

Dr. SCOTT gives careful consideration to the various motives by which the Evangelists were led to write the Gospels. For one thing, the Gospels are text-books of instruction; the Church paid much attention from the outset to the work of teaching its converts. Again, the Gospels are of missionary significance, supplying believers with evidences of the truth of their religion. Yet again, the Gospels may be manuals for the ordering of the Christian society or Church, which was to do all things according to His example. But all such motives were subsidiary. The cardinal or central motive is to bring home the truth that in the life of Jesus we have the ground and security of the Christian faith. The Gospels were written to keep the Church mindful of the historical facts that lay behind all its practice and doctrine.

'Thus behind all other motives in the Gospels we can discern this one of recalling the Church to a true conception of what it believed. The generation past had witnessed a marvellous outward development. The little brotherhood of disciples had multiplied itself many times over, and in the course of this expansion had organized its ministry and had devised new institutions and modes of activity, answering to the wider needs. All Christian teachers were seeking in their different ways to conform the practice and doctrine of the Church to the new conditions. But the Evangelists seem to be almost oblivious of the vast changes which had come about since Jesus died. The Church, for these writers, is a primary interest, but in its formal arrangements they take no concern. All that matters to them is the purpose for which it exists. It represents Christ in the world, and amidst its manifold activities it is in danger of forgetting Him. The aim of the Evangelists is to bring it back to a sense of its true vocation. So they turn from all minor issues to Jesus Himself.'

The sentences above quoted give the gist of Dr. SCOTT's explanation of the central purpose of the Gospels, and at the same time well illustrate the sober clarity of his style. Having discussed the nature and character of the Gospels, and in particular their central purpose, he is naturally led to conclude his discussion with a chapter, to which we here call special attention, on Christianity as an Historical Religion. For the Gospels are concerned with the historical facts which underlie and support the Christian message: 'Jesus appeared on earth in a particular place and time. He performed certain actions which men witnessed with their own eyes, and they were aware that in Him God Himself was working. In former times God could only be thought of as throned in heaven and ruling the world from a distance, through the ministry of angels and inspired messengers. Now He was in the midst of our world, acting directly on our behalf.'

It is difficult to summarize in a few short paragraphs Dr. SCOTT's discussion of the Christian religion as superior to all other religions through the fact that it is truly historical. Beginning with a reference to Lessing's principle that no permanent belief can be founded on historical events, he maintains as against this that although events are transitory they alone are indubitably real. Indeed, in every event, if we could see deeply enough, there is some message from God. The greatest event in history, that for which the ages had waited, was the life of Jesus; and what its message from God is, that the Christian religion declares.

[1] Scribner's; 12s. 6d. net.

It is because it is an historical religion founded on the greatest event in history that Christianity has abiding value. It rests on something actually done by God. At the heart of all religion is the need of knowing God as a present reality; only the Christian religion can say that the Word was made flesh. And not only so, the Christian religion requires that both the individual lives of men and the affairs of nations must somehow be brought into harmony with the great act of Incarnation. The Church, therefore, is involved in the general historical movement. It should be sensitive to the inner meaning of all events and keep step with the world's progress.

But Christianity is concerned not only with what men do and the things which happen to them but also with their inward life. For the Christian the inward or spiritual life can be nothing else—if it is to answer to our inward sense of God—than an Imitation of Christ. Ideas about God are in themselves meaningless, mere abstractions. Before we can grasp them we must see them as realized in the life of Jesus.

From this point of view we can understand that Dr. Scott recognizes the limitations of the mystical effort. He would not be inclined to acknowledge the existence of any great value in the mystical experience *per se*. Its value comes from our Christian knowledge of the nature of God, and this in turn is derived from the master-event of history, which is the life of Jesus. 'The God of whom the mystic is conscious in his ecstatic moment has no qualities whatever. He is only the Being behind all other being, and as pure existence he is hardly to be distinguished from nothing. The great Christian mystics are justly reckoned among the saints, but only because they have carried with them, in their approach to God, the remembrance of Jesus and how He once lived. The ultimate Being with whom they have felt themselves one has borne the attributes of Jesus.'

The Mission to London[1] has inaugurated an innovation in evangelistic method. Many of our readers will remember the great evangelistic campaigns of last century, beginning with Messrs. Moody and Sankey and continuing with Dr. Pentecost, George Clark, Gipsy Smith, and a multitude of lay preachers up and down the land. They made a frank appeal to the emotions and concentrated on individual conversion. There is little need to belittle their work, for the fruits of it may be seen to-day in changed lives and devoted service to the Church. But their methods are not sufficient for the present time.

For one thing these missioners addressed audiences who already knew something of the gospel and even of the Bible and had a belief in God, vague perhaps but real enough to appeal to. To-day nothing like that exists in vast numbers of people. And besides that, our age is better educated and more critical and will not be satisfied with a gospel that is concerned only with the individual. We need redemption not only as individuals but also as a society and a civilization. The older evangelists never dreamt of this, and their appeal would go for little to-day.

Accordingly the Mission to London began with eight addresses from the pulpit of St. Paul's by the Dean, Dr. W. R. Matthews, in which he presented an outline of the Christian Faith as a creed which is worthy of an honest man's adherence, a belief which embraces society as well as the individual, bringing tidings of good news for our distracted and precarious civilization. 'We preach, then,' he says, 'the Christian gospel as a message for our age—an urgent message. We want to show that this old religion is relevant to-day.'

We begin where Christ began, by taking ourselves and our fellows where we are. But where are we? There are so many people to-day who refuse to ask such a question. The most hopeless person, from the point of view of religion, is not the great sinner, but the inveterately superficial and trivial person who has never ventured to look into the abysses which surround his life or confronted the mystery which is in his own soul. In his first address Dr. Matthews pushes this question home, and paints a picture of this generation which at least settled one question, our deep and urgent need of some power to lift us out of our frustration. On the large scale we have disharmony between two great world groups. On the scale of our own life we have a disharmony because of a conflict of values and a spectacle in which we see delinquency of the young, the breakdown of the family, the appalling growth of divorce and the waning of those moral qualities—honesty, fair dealing, and truthfulness—which used to be our pride.

It was the purpose of Dr. Matthews' addresses to show that Christian faith has an answer to these dilemmas and our need. Jesus Christ came with the Word of God for us; nay, more, He is

[1] *Recovery Starts Within*. The Book of the Mission to London 1949, edited by the Rt. Rev. J. W. C. Wand, D.D., (Oxford University Press; 6s. net).

the Word of God to us. We must, then, first of all try to understand what the central thought of that message is and see if it has a bearing on our woes to-day. Dr. MATTHEWS finds the central thought in the Kingdom of God, which he interprets as the rule of God. The emphasis is on the activity of God as Sovereign. The Kingdom means the triumphant exercise of the Will of God.

The fact that the Kingdom is both present and future is important because we need both to look forward and upward. We who have accepted this Divine rule move towards a great hope and are sustained by a present assurance. We may still ask, however, in what sense the gospel of the Kingdom can be our hope and stay to-day. Part of the answer is in the name Jesus gives to God—Father. He made this name the centre of His thought and experience. He knew God as Father in a manner which we can only dimly divine. The Fatherhood of God was a constantly realized fact. This brings us to the most important insight into the nature of the Kingdom. Jesus thought of it as the perfect family—God's children gathered round the Father. This is the essence of the matter. And anyone who embraces the Kingdom as his guide for life is embarking on a great adventure which will be costly to the end.

This leads us inevitably to the challenge which the Christian faith presents: What do you think of Christ, the Founder of the Kingdom? There is a moving simplicity in Dr. MATTHEWS' presentation of this challenge. But what most strikes us as compelling is his insistence on the place Christ occupies in the Kingdom. He is the centre of it, and as the Kingdom is God's rule, He is the centre of that. And as such He presents Himself in two words which sum up the Christian faith in Him. He is the Son of man, and He is the Son of God.

As the Son of man He is wholly human, and His heroic life is the norm for all who accept His yoke. As the Son of God He stands in a unique relation to the Father. This is an astounding paradox. And Dr. MATTHEWS refuses to minimize the startling character of these claims. He insists, however, on the fact that these claims were not invented by the Church but are to be found in the original Christian movement, and on the fact that they are based on the thought and practice of Jesus Himself. There can be no doubt that He believed that the Kingdom was God's act for man's redemption and that He had come to bring it and would be at its centre when it came in power. That is the central reality in the Incarnation.

It is impossible in a brief note even to mention many of the topics on which Dr. MATTHEWS enlarges in these eight addresses. He goes over the whole ground. The address on the Cross is vital to the whole presentation. He deals with it wisely not as a problem but as an act of God in which He poured out the treasure and grace of His love. The Cross is an eternal fact in the heart of God. In it is the secret of the survival of Christianity. But when the Dean has finished his statement of the Faith, he returns to the people for whom the Mission is held.

Why do people not believe in God? How can they be won for the gospel? If anyone is moved by the appeal in the facts that have been presented, and asks: What shall I do? what has Dr. MATTHEWS to say? Certainly he does not minimize the demands of Christ. If men are alienated from God, as they are, what can they do but repent? What can they do but turn to God who stands at the door, waiting? If these questions are faced and answered, humbly but firmly, we may hope that many who listened to Dr. MATTHEWS were persuaded to the good way. Certainly, all who are in any way concerned in such missions as the one held in London would be helped and inspired and guided by the faithful and loving words that were spoken from the pulpit of St. Paul's.

Doctrine of Man.

The Christian and Secular Eschatology.

By the Reverend Gordon Rupp, B.D., Richmond College, Surrey.

The wrath of God as a key to the interpretation of modern history is out of fashion, to be relegated among those categories dismissed by the Master of Trinity as 'pietistic flapdoodle.' The modern historians bid us listen to the story of the past, like a psychiatrist to a patient, resolved above all never to be shocked at what we hear. Yet the Christian must see in the vast upheaval of the sixteenth century an element of judgment. 'For every false word or unrighteousness, for cruelty and oppression, for lust or vanity, the price has to be paid at last: not always by the chief offenders, but paid by somebody . . . doomsday comes at last.' Froude's words about secular history apply also to the Church, and to that late Mediæval Church which witnessed the apotheosis of Ecclesiastical Man, the one who even more than Political and Economic Man has bedevilled subsequent history. What happens to the Israel of God when it forsakes its supreme vocation of evangelical witness and pastoral care? The answer was given in the burning denunciation by Ezekiel of the 'Shepherds of Israel' and, more grimly, in real historical disaster. But the Church has never fully faced the application of this notion to itself. What could happen to a Mediæval Church which had allowed its pastoral machinery and its pastoral duty to sink to the bottom of an ever more elaborate agenda, out of which the great lawyer popes of the later Middle Ages sought in vain to spin a way out? We must face the fact that rarely in history have great bodies of men and women faced the demand for drastic and creative amendment save under the impulse of grave disaster. In the event, history itself has to take a hand in the game, and the Reformation, among other things is—'Ordeal by History.' We cannot now discuss the positive and creative work of the Reformation which in a few decades produced a theological literature of classical dimensions, new technical and theological vocabularies, new forms of Christian proclamation and worship, new institutions of piety and spiritual disciplines, and, incidentally, provoked the drastic amendment of the Counter Reformation. We have to note that a Christian Church which in the first, the fifth, and the ninth centuries had wonderfully met the challenge to baptize a new culture into Christ was now, on the threshold of the modern world with its bursting energies and widening horizons, found sick and enfeebled and in sin, self-absorbed and self-obsessed, grappling problems of its own inner life and existence. It was part of the tragedy of this judgment that there escaped from the grasp of Christian sympathy two coherent European traditions: a tradition of truth, which we can roughly label 'Humanism,' which was to blossom in letters, science, and philosophy, and which owed its origin to Christian impulses, but which now found itself in rebellion against much traditional orthodoxy, and which even in its anti-Christian, atheistic rationalist forms often embodied a reverence for truth more honest and exacting than that of orthodoxy (T. H. Huxley *v.* S. Wilberforce!).

The second tradition was a tradition of Justice, a concern for righteousness, for the oppressed, for the rights of man, which became the great idealisms of modern revolutionary man, and which even in their most appalling revolutionary, anti-clerical manifestations have again and again embodied Christian values such that the Church, by reason of its own sin, is not qualified to return to modern revolutionary man an unqualified 'No.' I cannot linger over the first 'lost' tradition save only to suggest that the future lies with the Church which is able to meet it with conquering and yet with reconciling power: one would hope that the Protestantism of *Areopagitica* would stand a better chance than the authoritarian Church which in the Index, the Jesuits, and the Inquisition, introduced Europe to the threefold engine of the 'party line,' the Closed Shop, and the Iron Curtain. Our immediate concern is with modern revolutionary man and the 'lost' tradition of social justice.

It is in the seventeenth century that there plainly emerges a thoroughly secular political idealism, able to act as a substitute for religion, powerful to move millions with the inhibitions of religious scruples and the fervour of religious enthusiasm, what Lord Lindsay calls 'an operative idealism.' We can trace it through the English revolutions of 1640 and 1688, the American War of Independence, the Wilkes agitation, the French Revolution, the Liberal Revolutions of 1830 and 1848, and the Nazi and Communist revolutions of our own time (English publicists of the Left have always unduly minimized the revolutionary characteristics of the Nazi Movement).

These were post-Christian ideologies in the sense that their debt to Christian thought and tradition

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was more than their own ideologists ever knew. We can only note the deep contribution of Puritan and Christian radical influences which separated finally the revolutionary ferment in England from the anti-clerical extremes of the Continent. But even in the rationalist tradition of democracy the debt was there. John Locke drew from Richard Hooker a doctrine of Natural Law which he could make the basis for modern secular political theory. Tom Paine and Karl Marx owed more than either knew to Biblical, Hebraic and Christian Messianism.

Revolutionary man denied the Christian eschatology of 'pie in the sky when you die.' He anticipated the realization of the millennium in this world, apart from God, and independent of grace, and of faith, hope, and love. Hans Zehrer in a profound post-war diagnosis of our time (*Der Mensch in Dieser Welt* [Hamburg, 1948]) suggests that 'Liberty, Fraternity, Equality' are Christian words, but that because revolutionary man has foreshortened them, they have become like the angles of a triangle; you approach one only by going farther from the other two. So, he says, in the nineteenth century man sought Liberty and left the world full of conflict and inequality; in the twentieth century man seeks equality and with every step he approaches it, draws an equal and opposite step away from Liberty. Zehrer adds, 'heaven help him, if in the twenty-first century man seeks after brotherhood' —the comment is not cynical but embodies the deep truth in the German tag:

Willst du nicht mein Bruder sein
So Schlag ich dir den Schadel ein.

A policy of 'Be my brother, or I'll bash you' warns us indeed that compulsory world brotherhood—Russian, American, or United Nations—might mean final disaster.

The doctrine of Progress was the eschatology of secular, revolutionary man. While the Renaissance was linked with the classical past it was not likely to disparage antiquity. It is not accidental that it was from the Noncomformist academies with their forward looking scientific bent that the first English philosophers of Progress came. Joseph Priestley, chemist, philosopher, Unitarian, and Thomas Goodwin, most famous of the '*perfectibilians*' both came from Nonconformist homes. Nearly ninety years before Darwin, Priestley anticipated:

> Knowledge will be more extended . . . nature and its laws will be more at our command: men will make their situation in this world more comfortable . . . and will daily grow more happy . . . thus whatever was the beginning of this world, the end will be more glorious and paradisaical beyond what our imaginations can conceive.

A happy thought from one who has some claim to be numbered among the founding Fathers of the Atomic Bomb! The doctrine of inevitable progress had been expounded in France by Turgot and Condorcet and by the philosophic Radicals in England. But millions in the Victorian era believed in Progress who had never read a line of these formidable philosophers. For the ordinary man the dogma was the natural inference from the amazing industrial, scientific, and hygienic developments of the nineteenth century, and had a theological root in a simple doctrine of Providence. Charles Kingsley, fighting injustice and dirt, preaching cleanliness to inhabitants of filthy towns and villages, treating his *Essays in Sanitation* as seriously as his excursions into Church History, and ranting against evangelicals who could treat cholera as a Divine Visitation, while handing round scarves and gargles to his parishioners at Eversley, knew that progress could not be left to the safe inevitabilities of Natural Law.

If Progress be the eschatology of secular idealism, the modern Utopian writings are the apocalyptic literature of revolutionary man. Arnold Toynbee has shrewdly noted that these modern sketches of Utopia represent the pegging-down of society at a certain level, and that these 'fictitious descriptions of imaginary societies which have never existed' are really 'programmes of action masquerading in the disguise of descriptive sociology.' Sir Thomas More's Utopia may sound like a premonition of the Welfare State, but it is in fact a criticism of sixteenth century society by means of a myth of a society based upon Natural Law. Bacon's *New Atlantis* embodies a typical seventeenth century scientific programme of education. Lutheranism has often been accused of otherworldly pietism, but it was a Lutheran, J. V. Andreae, who produced in his *Christianopolis* (1619) the most Christian of all Utopias. Yet he too scales down the dimensions of the New Jerusalem to the *Gemüthlichkeit* of a little German town on the even of the Thirty Years' War. Modern Utopian writings have had a similar motive, though recent writings of this genre have been of the debunking kind—Aldous Huxley's *Brave New World*, George Orwell's *1984*, and Max Beerbohm's magnificent parody of H. G. Wells (in *A Christmas Garland*). It is a doctrine of progress which has been debunked by history itself in the last decades. Perhaps the shrewdest comment upon it is the painting of Pieter Breughel of the *Land of Cockayne* the mediæval fable of a distant land of luxury where the sea runs milk, and tarts and cakes grow on trees. In the centre of his picture, lie three figures fast asleep—the soldier (Political Man), the peasant (Economic Man), and the scholar (Intellectual Man—better,

Coleridge's *Clerisy*). It is a world which has solved all its problems and where life has lost all meaning and purpose whatever, and where there can be no more calls to sacrifice. It is noticeable that Marxist eschatology is reticent (like the Christians) about its ultimates, about what will happen when 'the state withers away.'

The old liberal revolutionary idealism has worn thin: it is failing to act as an operative idealism, and is at an obvious disadvantage against the Communist ideology with its realist appreciation of the element of tragic conflict in history, its ability to combine a twentieth century revolutionary technique with a nineteenth century doctrine of a progressive movement within history. The Atomic Bomb has pointed the dilemma. If we escape the fate, depicted by Lord Russell, of a world where all life has been withered by radioactive rays, the earlier words of Sir James Jeans remain: 'we are standing at the first flush of dawn . . . in time the glory of morning will fade into the light of common day . . . and this in some distant age will give place to the evening twilight.' Come soon or late, the twilight of the Brave New Gods must come. Faced with the ultimate question of death, the brave and fortunate may seek the consolation of philosophy, while for the rest there remains only the old, deadly, *Interimsethik* of paganism, 'Eat, drink . . . for to-morrow we die.'

The Christians must meet this situation by reaffirming and readjusting the Christian hope. That involves stating the doctrine of Man. It means the recognition that Christian theology in the past has laid upon the notion of Adam a greater weight than historically and theologically the Genesis stories will bear. Adam is blue-print Man, and, as we know him in history, a stained and soiled blue-print. 'We arrive,' says F. D. Maurice, 'at the Man who is the image of God by going straight to Christ, not by attributing to Adam and Eve what we please out of our fancies . . . it is Christ who was the Head of Mankind . . . from this point of view, the Second Adam is prior to the First Adam.'

We shall need to readjust our eschatology. Many Christians seem (and we English have a genius for it) to be doing the right things for the wrong reasons, and to derive their theoretical justification for Christian action towards a 'better world' from a secular nineteenth century idealism combining a doctrine of progress with a fallaciously optimistic view of human nature and history. Nobody can say how the language of the post-historic myth of the Parousia must relate to fact. We cannot suggest how history will end, though we may refuse to believe that it must be a tidy finish where good has everywhere come to prevail and evil has softly and silently vanished away. There is deep truth in Charles Wesley's

> O, who can explain this struggle for life,
> This travail and pain, this trembling and strife!
> Plague, earthquake, and famine, and tumult, and war,
> The wonderful coming of Jesus declare!

In other words, time and history move onwards, but not to final dissolution, and death as the ultimate, but to the moment when Jesus Christ will claim it as His own and to that 'manifestation' which at the end of the day will make sense of history in the light of its supreme theme—the Righteousness of God.

That does not involve the Christian in pietism or escapism or pessimistic abandonment of creative effort. He knows here and now that 'Christ sits at the right hand of God. . . .' As the first Christians cast out demons in the Name, so the modern Christian cannot sit paralysed with his fellow-captives under the giant, merciless impersonal 'ologies, 'anities, and 'isms. He refuses to accept necessary evils. He can echo the words of Hugh Price Hughes: 'Whenever you hear anybody saying that slavery is necessary, that intemperance is necessary, that lust is necessary, that war is necessary, you can shout aloud "Thank God that's a lie." Jesus Christ will bring it to pass that right shall utterly prevail. Satan shall fall.' Such a faith in the twentieth century, too, will prove mighty to the casting down of strongholds. The Christian will have to think anew the New Testament ethic, as an eschatological ethic with the three primary dimensions of faith, hope, and love—faith, which here and now grasps what lies beyond the end of time, hope which looks forward with confidence to a glory to be revealed, love which knows that here and now the most trivial action and incident ('a cup of cold water') has an eschatological and eternal significance. In 1866 Charles Kingsley preached before the Queen at Windsor on the subject (of all themes!) of Progress. There is much of the oration which reads sadly to-day in its glib equation of the Spirit of God with the 'Spirit of Improvement . . . of Progress.' But his conclusion has the root of the matter. 'We will hope,' he said, 'because hope is the only state of mind fit for a race for whom God has condescended to stoop and die and rise again.'

Literature.

ARCHBISHOP LANG.

Cosmo Gordon Lang, by Mr. J. G. Lockhart (Hodder and Stoughton ; 25s. net).

Mr. Lockhart makes a shrewd observation at the close of his remarkable book. A biography is like a trial at law. The biographer is the judge. So far as he can, the biographer must see that the evidence is made available and is fairly displayed. His readers are the jury who bring in the verdict. And in the present case the verdict would be far from unanimous. Mr. Lockhart is the perfect judge. He sets forth the facts with complete impartiality, the shadow as well as the light. I have never read a 'Life' of anyone more honest or more candid. He had a great mass of material to deal with, in particular a day-to-day diary written by the subject himself, and he has fitted this in to the flow of the narrative with amazing skill. The book is a great biography if it is not the biography of a great man.

When Sir William Orpen was asked to paint Dr. Lang he said : 'I see seven archbishops, which am I to paint ?' He was referring to the complexity of his subject's character. And he certainly chose one of the less pleasant aspects of the seven. For when the portrait was installed and Dr. Lang was showing it to some friends, he remarked : 'They say in that portrait I look proud, prelatical and pompous.' To which Bishop Hensley Henson, who was present, dryly responded : 'And may I ask your Grace to which of these epithets your Grace takes exception' ? If, however, there were not seven archbishops there were certainly two men. That is why the verdict of the jury could not be unanimous. Those who read this life without personal knowledge of the man would see one who was from his earliest days ambitious of success, a social climber with his eyes fixed on the summit. When he was Vicar of Portsea his curates laughed at his little ways, his unconcealed taste for the society of the important, and at his intention to climb to the top of the ladder, too plain even to be questioned. This section of the jury would sum up their conclusions in three words : 'A worldly prelate.'

But there was the other man whom those honoured who had known his kindness and his wisdom, ever at the service of all who needed them and especially of youth. There was the other man who, at Ballure his Scottish holiday home, wrestled with the dark angel, poured out his self-accusations and penitence and sought 'the aid of heavenly powers.' He had not a great deal to give ; he was no scholar ; he was not a thinker ; but what he had to give he gave with devotion to his Church and his generation. He could show great courage on occasions that were really difficult, as, for example, when preaching before King George V he chose the subject of Christian missions, knowing that the King had been inveighing against them, and roundly said that you could not be a Christian if you did not support them. The King was very angry and asked Dr. Lang, 'Do you say I am not a Christian ?' To which the Archbishop replied : 'I am not drawing conclusions, only stating the facts.' The King turned away muttering, 'Damned impudence !,' but the incident made no difference to their friendship.

Dr. Lang had a life that was 'meteoric' in its unbroken success. He was Archbishop of York at forty-four. In eighteen years from his ordination he had risen to the second highest position in the Church of England. His best time was at York. After that his fire and inspiration seemed to fade. Mr. Lockhart thinks he stayed too long at York and came too late to Lambeth. He had a noble presence and was a magnificent speaker. On two critical occasions he brought on himself a perfect fury of abuse. One was his Broadcast at the time of the abdication of Edward VIII. It was a deplorable mistake. Its whole tone was unfortunate. The other was at the outbreak of the First World War, when his plea for the Kaiser was deeply resented. But both statements were well intentioned, and he did not often make such mistakes. In any case we must not forget his services in the cause of Christian union which were probably the most worthy and lasting contribution he made to the life of the Church in our day. He did not achieve much in the way of actual union movements, but he spread the spirit of reunion out of which any achievement must come.

F. J. Rae.

JACOB BOEHME.

Mr. Stephen Hobhouse earned the gratitude of students of Christian Mysticism when he published a decade ago his 'Selected Mystical Writings of William Law.' It was an excellent anthology, admirably edited, and supplemented by intimate studies in the Mystical Theology of William Law and his prophetic 'Master,' Jacob Boehme. It has recently appeared in a revised edition, with a Foreword by Mr. Aldous Huxley. Still more recently a companion volume to it has been published by the same editor. It represents a

kind of completion of Mr. Hobhouse's studies for the volume on William Law. It is an attractive reproduction in revised form of the Danish Bishop Martensen's 'Studies in Boehme's Life and Teaching,' which was translated into English by Mr. T. Rhys Evans. The revision by Mr. Hobhouse has been made with the help of the authorized German translation, and includes an introduction, appendices, and footnotes, all intended to make Martensen's book more intelligible and interesting to the non-expert reader. We shall not quote the elaborate title-page; it may be enough to say that the work is likely to be cited as Martensen and Hobhouse's *Jacob Boehme* (Rockliff; 21s. net).

With the publication of this companion volume (to which Canon Peter Green supplies a Foreword) Mr. Hobhouse has added greatly to our indebtedness to him, and incidentally discharged to the full his own debt to William Law and Jacob Boehme. They have helped him to live in closer touch with the unseen world of reality, as also to gain some light on certain ethical, metaphysical, and theological problems, in particular on the mystery of the origin of evil. Others could bear a similar testimony. It is interesting to learn that just before his death Nicolas Berdyaev had projected a work in which he would 'return to his deepest inspiration, the mysticism of Jacob Boehme.'

W. FULTON.

THE BOOK OF REVELATION.

Every minister sooner or later encounters some crank who wants to find his own particular prognostication of the future course of history cryptically prefigured in the Book of Revelation, and fervently wishes he could find some short and sensible book to put into his hand with, 'Take that home and read it, and let's hear no more of this nonsense.' We may be wrong, but we think that the latest addition to the 'Torch Bible Commentaries' is just the book for him. It is *The Revelation of Saint John the Divine*, by Mr. Ronald H. Preston and Mr. Anthony T. Hanson (S.C.M.; 7s. 6d. net). Let there be no mistake. It is uncommonly good. In the hands of our two commentators, Revelation not only becomes a profound interpretation of the will of God in human history, but emerges, despite all its eschatological *bizarrerie*, as a deeply Christian book.

In the Introduction of forty pages Preston and Hanson, both obviously good Christian scholars, do not spend much time on questions of authorship and date. Their answers are in terms of critical orthodoxy. The book was written in face of the Domitianic persecution, about A.D. 95, by John a Jewish Christian who thought in Aramaic and wrote a *Koine* 'unlike any Greek that was ever penned by mortal man.' These answers given, they proceed to discuss the leading ideas of Revelation, the Christian significance of the book, the Seer's literary technique, the devotional use of Revelation, and so on.

Then come ninety odd pages of very helpful commentary. It is obvious that they have had Charles at their elbows, but there is no parade of erudition. The sole aim is to make John's meaning clear, to decode his odd arithmetic, to stress the profundity of his insights, to show the relevance of his apocalyptic for us who live in 'the atomic era.' Yet difficult detail is not slurred over; the significance of the martyrs' 'white robes,' the number of the Beast, the meaning of 'a time, and times, and half a time'—these and other points are simply explained. Nor do they shut their eyes to what have been called 'the sub-Christian elements' in the book. Yet they warn us that people who have experienced the blood-baths of two world wars should not be too squeamish about a picture of 'blood up to the horses' bridles.'

The best tribute the present reviewer can pay this book is to say that he rose from a reading of it with a new appreciation of the strong Christian Faith that pulsates through Revelation, and a new recognition of the relevance of its message for our sin-sick and shattered generation.

A. M. HUNTER.

BENEDETTO CROCE.

Those who owe much to Croce will hear with a happy expectancy that there has been published a volume of selections from his writings—*My Philosophy*. And other Essays on the Moral and Political Problems of our Time (Allen and Unwin; 15s. net).

Yet, somehow, for some of us, the old thrill is dimmed. Croce himself, perhaps, explains this in his opening sentence: 'I have always declined the request to expound my philosophy shortly in a popular way, partly because philosophy, like any other work of man, can only be really understood by those who are in the trade.' But the translator, Mr. E. L. Carritt, honestly tells us 'Many of the metaphysical presuppositions and conclusions of these essays I am unable to accept'; which seems to open again the door of hope that Croce had banged shut in our faces. The Contents of the book are appetizing. It is indeed central and fundamental things that are here dealt with—My Philosophy; Why we cannot help calling ourselves Christians; An Essay in Communist Philosophy; Aristocracy and the Masses; Justice and Liberty; Denationalization of History; The Conflict of Duties; Manual Work and Work of the Mind; In Praise of Individuality; and many

more are all living questions that keep thrusting themselves in upon us. But, in the main, they are treated very briefly. And perhaps what worries one a little is the difficulty Samuel Johnson had with Wesley, 'He can talk well on any subject,' he declared. And so can Croce. But, added Johnson, 'He is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do.' These essays may be suggestive. They are certainly not exhaustive, and on occasion are even slight.

A. J. Gossip.

THE MYSTICS.

Dr. James M. Clark is a lecturer in the Department of German in Glasgow University. To 'Modern Language Studies' he contributes the fifth volume, *The Great German Mystics* (Blackwell; 12s. 6d. net). According to the full title Dr. Clark would seem to limit his study to those outstanding mystics—Eckhart, Tauler, and Suso. In fact his performance is better than this promises, for he includes two chapters on Merswin and the Friends of God, and the Franciscans respectively. The whole constitutes a very valuable addition to our literature on Mediæval Mysticism. In a brief introduction Dr. Clark attempts—and persuasively—to answer the question How is the rise of Mysticism at that particular period to be explained? If it can be explained, he holds, it was due to the impact of scholastic philosophy upon educated women in nunneries. Theological and philosophical ideas had to be 'expressed in a garb that would make them intelligible to women.' 'Many of the finest mystical writings are sermons preached to nuns.'

To his three outstanding mystics the author has devoted much original research as well as made himself familiar with what their biographers and commentators have already written. He has given us a book which, while faultless in literary style and of great interest, reveals meticulous scholarship and reliable judgment.

In his chapter on Merswin he discusses the questions first as to the alleged 'Friend of God' referred to by Merswin and the 'Friends of God' in general. The former he shows to be a myth. The latter he shows to denote not as has often been represented, a definitely organized body whom some have pictured even as Protestant before the Reformation, but a name which came to mean essentially 'mystic.'

Franciscan Mysticism has strangely been largely ignored, and a field here still awaits cultivation. In his last chapter which deals with the Franciscans Dr. Clark has done an excellent bit of spade-work.

It is needless to say that the book is fully documented throughout, and that a very full and well-classified bibliography is appended.

W. D. Niven.

Books on Methodism and its origins and personalities have been numerous of late. The latest is a detailed and intensely interesting story of the Movement from its beginnings, but with a special reference to America — *The Story of Methodism*, by Mr. Halford E. Luccock and Mr. Paul Hutchinson with two final chapters by Mr. Robert W. Goodloe, with illustrations by Mr. Harold Speakman (Abingdon-Cokesbury Press; $4.00). The two final chapters are added to the main story to tell how Methodism in America from being separated into three churches—the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church—was united in one body called The Methodist Church. But a good part of the book is devoted to the rise and development in America of the Methodist Movement. This handsome volume of over five hundred pages contains a thrilling story of one of the greatest religious Movements in history, told with vivacity and competent knowledge and illustrated by a very large number of line drawings.

The publishers of *The Bible: A New Translation in Basic English* (Cambridge University Press; Library edition 12s. 6d. net, School edition 8s. 6d. net) state that this Version has a twofold purpose: 'to bring the English Bible to the many potential new readers all over the world who know only a little English, and also to provide a simple translation for those from whom the rich Elizabethan prose of the Authorized Version sometimes conceals, by its very familiarity, the plain meaning of the text.'

Since this new Version uses only one thousand words—the eight hundred and fifty of Basic English plus fifty special Bible words and a hundred words which give most help in reading English verse—it will no doubt worthily serve its primary purpose. But, to this reviewer's mind, it hardly serves the second. The reader who wishes a fresh insight into the Bible will best achieve his end by the use of other modern translations. Inevitably, Basic English must frequently blur the accuracy of meaning. The language is often awkward. In Ps 23^4 we read 'though I go through the valley of deep shade'; in the same verse 'your support' seems a weak word for the shepherd's staff; in Lk 7^{44} there is the phrase 'she has been washing

my feet with the drops from her eyes.' But this does not detract from the main achievement of the Version.

Literary Criticism, Common Sense, and the Bible, by Sir Frederic Kenyon, is the Second Lecture of the 'Friends of Dr. Williams's Library' (Heffer; 2s. net). In it Sir Frederic sums up recent developments in Biblical Criticism, especially in the criticism of the New Testament. He finds that much nineteenth-century criticism was extravagant because there was little objective knowledge by which it could be checked, and it is his belief that we have entered upon a new and soberer period of Biblical study. In regard to the Old Testament, archaeological parallels 'show that the Mosaic narrative is not of late date, but may well represent one of the forms in which these legends circulated in and before the age of Moses.' This may be true, and, indeed, the most recent archaeological discoveries do suggest that the Genesis stories are truer to the cultural milieu of the second millennium B.C. than to that of the first millennium, in which they are often supposed to have been freely invented. But it does not in itself invalidate the broad conclusions of literary criticism, as readers of this lecture may hastily assume. In regard to the New Testament, the latest papyrus finds prove beyond a doubt that the Gospels were written considerably earlier than was at one time supposed. 'The upholders of the Christian tradition can base themselves on concrete evidence . . . . it is the adherents of the destructive views who are forced to rely on assumptions and improbabilities.'

Mr. E. Godfrey Hoare, who disavows any claims to be a theologian or a scholar, seeks in his book, *The Ascending Line* (Hodder and Stoughton; 6s. net), to expound what he understands by Christianity. In doing so he would answer an 'intensely personal' question: 'What is that which I myself believe so deeply that it affects every thought, every action of my daily life?' In giving the answer he gives an exposition of the historic faith at once liberal and conservative: liberal, as throwing off what he would regard as the shackles of orthodox dogma; conservative, as defending the essential idea at the heart of the dogma. His exposition is much influenced by the results of recent science, but he is emphatic in insisting that beyond the ken of science lies a world of which science knows nothing. Here is the faith in which he writes, and at the same time a good sample of his writing: 'Spiritual adventure is the urge to climb towards the spiritual, and that is religion. For religion cannot be static, it cannot keep us on one unalterable level. Just one step higher—we cannot resist the urge. And as we climb, new powers begin to develop, new lights begin to play over the face of the world, for life and love have new meanings as we draw nearer and nearer to their source. And there is no need to hurry, for we have already left time behind us and will go on adventuring far beyond the gates of death.'

Ten years ago Mr. A. D. Power published a rendering of the Book of Ecclesiasticus. The reception accorded to it was so warm that it has encouraged him to follow it up with *The Proverbs of Solomon* (Longmans; 6s. net). Mr. Power describes his work as a 'conflation.' He keeps as closely as possible to the language of the Authorized Version, with such alterations as seem 'to conform with modern scholarship or to make clear the meaning.' There are passages, he says, in which one can only guess at the author's meaning, and 'occasionally it has been necessary to resort to paraphrase.' A feature of this book, as distinct from 'Ecclesiasticus,' are the Notes (eighty pages) and Glossary (sixty pages). These are full of good things, with parallels drawn from a wide field, including the Classics, and English and European literature. Very interesting and sometimes amusing are illustrations from the West African Yoruba, of all places; for example, 'The borrower is not so unhappy as the guarantor,' and 'No one claims relationship with a man without money.' Mr. Power is an amateur, in the best and proper sense of that word. He says that 'whatever others may think of this labour of love, I have enjoyed the compilation of it, and if selfish enjoyment was not my sole motive it has at all events been my reward.' This is, indeed, a book which should bring enjoyment to many.

The middle forms of two schools have been privileged to profit from lessons on an extraordinarily interesting subject—*Landmarks in the Story of Christianity*—and the teacher, the Rev. H. A. Guy, B.A., B.D., has been well advised to make them into a book (Macmillan; 6s. net). It would be difficult to choose a more engrossing subject. It has all the thrill of history and of the unknown, and in the hands of a skilled teacher there would be no chance of dullness. We hear of Christianity in the Roman Empire, of the rise of Islam, of the Church in the Middle Ages, of the Reformation, of the rise of different churches, of missionary pioneers, of the Universal Church, and, finally, arrive at Christianity to-day. What could be more fascinating? This book of a hundred and fifty pages is full of enlightenment and is as interesting as a novel.

The Christ of the Ages, by the Rev. A. Edley Willings (Skeffington; 7s. 6d. net), consists of a series of historical studies in the impact of the living Christ upon the mind of Christendom. The thesis maintained is that in every period of history since the advent of Christ the Living Spirit of the Risen Lord has made itself felt in the life and thought of mankind, to the revival of religion and the renewal of the Church's witness. The apologetic conclusion follows that Jesus of Nazareth has a permanent place in human history. There is little or nothing in the book to show independence of thought or distinction of style, but it is in effect a useful review of Church History from the angle selected. And when the author turns from the past to consider the future he naturally carries forward the optimism involved in his thesis. Indeed he sees in our own day, on every hand, signs of a moving of the Spirit in men's minds and hearts, regarding it as not without significance that since the close of the mediæval period the first half of every century has received 'a redeeming impact' of the living Christ: 'in the sixteenth century Luther and his fellow reformers; in the seventeenth century George Fox and the Quakers; in the eighteenth century Wesley and the Evangelicals; in the nineteenth century the Oxford Tractarians and Christian Socialists.'

A book by Dr. Manfred Björkquist, the Bishop of Stockholm, has been translated from the Swedish by Evelyn Ramsden and issued with a Foreword by the Bishop of London—*A Life Worth Living* (Skeffington; 7s. 6d. net). It consists of a selection of the Bishop's religious addresses on topics such as 'The Value of a Man's Life,' 'Youth and the Problem of Sex,' 'Religion and the World Crisis,' 'The Hope of Eternal Life.' It is interesting to see how an Episcopal authority in another land views the situation to-day, and the book has this added interest that it contains the reflections on life to-day of a cultured and experienced teacher.

The Booke of Common Prayer: Its Making and Revisions, 1549-1661, by Professor Edward C. Ratcliff of Cambridge University (S.P.C.K.; 10s. net.), is essentially a book for the liturgical student, published to mark the four hundredth anniversary of the English Prayer Book. A masterly Introduction of fifteen pages provides a clear and concise summary of the history of the various revisions—the two Edwardine Books of 1549 and 1552, the Elizabethan of 1559, the Jacobean of 1604, the Scottish of 1637 and the Restoration Book of 1662.

A series of eighty excellent plates illustrates pages from these editions, including some from pre-Reformation service books. Useful notes accompany the plates. This is a delightfully produced and printed work.

It is not often that a layman sets down on paper his hopes and faiths in the sphere of religion. But when he does, and when he is an intelligent person, there is much to be learned from his standpoint. Mr. Sydney J. Forster has ventured on such an undertaking as this in his book, *Reflections of a Business Man on Religious Truths* (Stockwell; 3s. 6d. net). He can hardly be regarded as a tiro, since at least thirteen books of his have already seen the light and, we hope, have spread it. The present volume contains brief essays on such themes as 'The Ever-present God,' 'Conquests of Faith,' 'The Impossible,' 'In Touch with God.' It also contains a section headed 'Challenging Questions,' and they are challenging. He is not afraid, however, to meet them, and his 'reflections' will, it may be confidently hoped enable others to do so also. The book is full of both earnestness and good sense.

His Servants the Prophets, by the Rev. Eric William Heaton, Fellow and Dean of Gonville and Caius College (S.C.M.; 7s. 6d. net), is an original and arresting book. It is dedicated to the late Professor S. A. Cook, 'in reverence and affection.' It is a book for the non-specialist, but it is not an ordinary 'Introduction.' It does, indeed, contain sufficient information about the prophets and their messages to serve as an Introduction. But Mr. Heaton is more concerned for the significance of the prophets for to-day than to provide another text-book. The style is direct, 'You . . . ,' and will compel the attention of the reader; for example, 'There is much to be said for the view that belief in the Devil makes belief in God easy, because it reduces the Most High to a demi-god in whom it is easy to believe.' Mr. Heaton has no patience with the allegorical interpretations which are being revived in some quarters. On the question whether the prophets condemned sacrifice *in itself*, or only the *abuse* of it, he says, 'For them, sacrifice meant no more and no less than sacrifice as they knew it. What they saw before their very eyes, they wholeheartedly detested.' There are things in this book against which the specialist will want to put a large query. But however fastidious he may be, he will probably be the first to hope that Mr. Heaton will continue his studies. If he does, we may expect from him in due course something of first-rate quality.

Some Important Issues for Baptismal Theology.

By the Reverend Reginald E. White, B.D., Moreton, Wirral.

Evidence is accumulating of increasing uneasiness about the meaning and practice of Baptism; newspaper accounts of disturbances at christening services, a number of books and pamphlets reopening old controversies, the strength of the Baptismal Reform Movement within the Church of England, the treatment of New Testament passages concerning Baptism by commentators of different denominational affiliations, and the severe criticism of Infant Baptism by Barth[1] are all indications of the need for a reconsideration of Baptismal theology. This uneasiness is in truth a reflection of the prevailing secularism, for whatever relevance Infant Baptism may have for a Church set within a fundamentally Christian community, it becomes obviously inappropriate when that community is near pagan, and as on the Mission Field the Church is compelled to make adjustments. In this neo-pagan century, therefore, a reopening of Baptismal questions was to be expected, and a restatement of the issues as seen by those who reject Infant Baptism may thus be of some value.

Those who adhere to Believers' Baptism contend that such Baptism possesses a fourfold significance. It is primarily a declaration of faith in a crucified and risen Lord, in precisely the same sense in which the Lord's Supper is a 'showing forth' of the Lord's death. Both ordinances equally are teaching ordinances, dramatic representations on the model of Old Testament 'acted prophecy' of the death and resurrection of Jesus. In Baptism we are 'planted together in the likeness of His Death' as in Communion we eat and drink 'in remembrance' of His Cross. The faith thus confessed by the baptized is a faith consciously directed toward Him 'who was dead, and is alive again.' Secondly, Believers' Baptism is an act of obedience. The baptized shares as closely as may be the inner significance of the Baptism of Jesus, as an act of dedication to the Divine will. That supreme example, and the command 'Go . . . teach . . . baptizing . . .' correspond in the case of Baptism to 'This do ye' in the Supper, and the deliberate, conscious, personal obedience thus offered sets the whole tone of the new life in Christ. Thirdly, Believers' Baptism expresses a truth, the truth of conversion, regarded as a union with Christ involving a moral death and resurrection. We die with Christ, are buried with Christ, and rise to newness of life in Christ. Dramatic representation of the Cross thus passes into the deeper thought of participation in the Cross, as in Communion. At the Table, we are identified, by personal participation, with all the benefits of Christ's death, and are aware of His risen presence to set us forward on our Christian way: at the Pool we are identified with the implications of Christ's death as a dying to sin, a crucifixion of self, and a rising to the life hid with Christ in God. This rich conception of conversion finds pictorial expression in the convert's Baptism by immersion. Finally, Believers' Baptism is a means of grace. Just as no one who has ever shared, with quickened conscience and humble mind, the Communion of the Lord's Supper would ever again think of it as a mere rite or ceremony, so no one who, with believing heart and sincere purpose has followed Christ through the waters of Baptism, will ever doubt that something very like the opened heavens and the descending dove is vouchsafed to the baptized believer. God always answers faith with assurance, obedience with joy, resolve with strength, aspiration with blessing, and just because Baptism expresses faith, deepens consecration, utters surrender, crystallizes aspiration, it ever meets with a new gift of Divine grace. The first criticism, therefore, which those who hold to 'Believers' Baptism' have to make against Infant Baptism is just that it surrenders, obscures, and ultimately destroys this wealth of spiritual meaning. Whatever new meanings may be imported into Infant Baptism to justify existing practice, they cannot be compared with the theological and practical significance which has been forfeited.

The superiority of the view of Baptism just outlined may be urged on many grounds. It is *clear*. The two sacraments alike originate in the example and command of Jesus, confirmed by the practice of the Apostles; both are symbolic in form, and effective means of grace where faith is present; both are binding upon believers as Divinely ordained expressions of loyal discipleship, but are not essential to salvation. There is nothing here to strain credulity, nothing to involve argument about the limits of the sacramental principle, the authority of tradition, baptismal regeneration, the validity of proxies, the efficacy of unworthy priesthood, and so on. And clearness is a powerful recommendation in an age impatient of theological hair-splitting. Then, it is *consistent*. Infant

[1] *The Teaching of the Church Regarding Baptism* [1948].

Baptism and Adult Communion have not the consistency illustrated above: Infant Baptism enshrines a view of salvation that rests upon the efficacy of priestly rites performed by one who stands in the Apostolic succession, whereas Communion, which needs to be 'rightly, worthily, and with faith received' [1] expresses a view of salvation which rests upon 'a lively faith' as the only medium of grace. The Greek Orthodox Church more consistently practises Infant Communion as the natural and logical correlative of Infant Baptism. Similarly, every worthy doctrine of the Church assumes its members to be Christians in faith, practice, and profession; any consistent form of initiation, therefore, must express the *initiate's* faith, pledge, and witness. Infant Baptism, regarded as conferring spiritual privilege or ecclesiastical status, must inevitably compromise the doctrine of the Church in a way that must become increasingly embarrassing as the Church moves into world situations demanding ever clearer definition of her nature and claims.

Again, Believers' Baptism is *scriptural*. Here, the defence of Believers' Baptism is now being offered most effectively by scholars who do not belong to the various 'Baptist' groups. Sanday and Headlam,[2] Vincent Taylor,[3] C. H. Dodd,[4] Norman Snaith,[5] Karl Barth,[6] Emil Brunner,[7] E. F. Scott,[8] and many others emphasize the personal faith and resolve expressed in Baptism in the New Testament. The issue is no longer whether Believers' Baptism has scriptural authority, but whether this matters. We shall return to this, but it may be remarked here that in these days of religious objectivism it is no small gain for the Church to be repeatedly reminded, at the Pool as at the Table, that she sprang from a concrete, historic act of God, unalterable and definitive, in her faithful witness to which lies all her authority and power.

It must be allowed, of course, that some upholders of Infant Baptism sincerely claim scriptural authority for their practice also, and although such claims can hardly stand against the authoritative opinions of the expositors already named, something may here be added concerning the two arguments usually advanced. The first appeals to the probability that among the 'households' baptized in the mission campaigns of St. Paul, young children were sure to be found. This would make the practice of the Apostles inconsistent with their teaching, and with their appeals to the solemn obligations which the baptized voluntarily accepted.[9] Moreover, the assumption that whatever is not expressly excluded may always be assumed to be included is a perilous and absurd principle of exegesis, while it is extremely doubtful whether in Roman or Greek any more than in Jewish households, 'infants' would be regarded as in any sense religiously competent. The second argument urges such passages as 'suffer the little children to come unto me' and the analogy of Jewish circumcision, as pointing to some difference of status between the children of Christian parents and the children of non-Christians. This, of course, could justify only the Baptism of children from Christian homes. But is this 'difference of status' one which the Apostolic Church would have signalized by Baptism? In his letter to Corinth, Paul refers to a somewhat similar distinction of 'status': the unbelieving wife is 'sanctified' by the believing husband, and the unbelieving husband is 'sanctified' by the believing wife.[10] The meaning is admittedly obscure; what is not obscure is that Paul did not direct, and would have strongly opposed, the Baptism of the unbeliever to mark the difference of 'status,' or to express the unity of the family.

Once more, Believers' Baptism possesses the greater *value*. Parental responsibility, the Church's concern for the child, and the truth of God's priority in the process of redemption—the 'values' of Infant Baptism—are better expressed in less ambiguous ways, while the practice of Believers' Baptism emphasizes the claims of Christ upon the individual, the need for witness, the requirements of Church membership, the rigour of the Christian ethic, and the reality of conversion. (How much more powerful would be Methodism's witness to conversion if the message were not diluted by the adherence to a Baptism that denies its necessity!) [11]

The doctrine and practice of Infant Baptism, in comparison with that of Believers' Baptism, is thus shown to be confused, inconsistent, unscriptural, and of inferior value to the Church, but these criticisms, not inconsiderable in themselves, do not touch the deeper issues involved—the rival authority of tradition or Scripture, the ethical

[1] *The Thirty-nine Articles*, art. xxviii.
[2] *The Epistle to the Romans* [*I.C.C.*], 153 f., 162 f.
[3] *Forgiveness and Reconciliation*, 136 f.
[4] *The Epistle to the Romans* [Moffatt, N.T. Commentary], 86 f.
[5] In *The Methodist Recorder*, 17th June, 1948.
[6] *Op. cit.*, 41 and *passim*.
[7] *Divine-Human Encounter*, 128–132.
[8] *The Pastoral Epistles* [Moffatt, N.T. Commentary], 77, 176.

[9] Ro $6^{2.3}$, Col $2^{11.12}$ 3^{1-3}.
[10] 1 Co 7^{14}.
[11] Cf. Wesley, 'Sermon on the New Birth': 'The question is not what you were made in baptism, but what you are now. Say not in your heart, I was once baptized, therefore I am now a child of God. Alas that consequence will by no means hold. How many are the baptized gluttons and drunkards and liars and common swearers; lean no more on that broken reed. Ye must be born again.'

content of the gospel, and the conception of grace.

Dr. N. P. Williams, in his Bampton Lectures,[1] deals with Infant Baptism in these terms :

> That infants may, and should, be baptized is a proposition which rests solely upon the actual practice of the Church ; as in the fifth century, the sole argument for the fact is simply this, ' the Church does baptize infants, and we cannot suppose that the Church has acted wrongly or without good cause in so doing.' It must suffice to state that in the author's view the argument ' *a praxi ecclesiæ* ' is the only, but also the sufficient ground for affirming the legitimacy and laudability of pædobaptism : and that those who do not trust the instincts of the historic Church to the extent required by this argument should in logic either abandon the custom altogether or interpret it solely as a picturesque and dramatic method of registering the name of the infant as an honorary member of the Christian Society.

In view of the fact that Infant Baptism is first heard of in the last quarter of the second century, that for another two centuries Believers' Baptism continues to be the rule and Infant Baptism the exception, and that such giants as Gregory Nazianzen, Basil, Chrysostom, Ambrose, and Augustine were not baptized until they reached manhood, although all had Christian mothers, one begins to doubt whether in fact the practice of the Church is sufficiently consistent, even before the Reformation, to bear the weight of any argument. But is not the form of the argument dangerous ? Infant Baptism did not enter the life of the Church alone : about the same date, for much the same motives, and based upon the same underlying conceptions, the Church's practice moved towards the Roman Mass, celibacy, and Papacy. Down to the fifteenth century the *praxis ecclesiæ* might be said to speak as much for one as for any other, and it was precisely the reassertion of Scripture as the test of the practice of the Church which produced the Reformation. If the ' traditional practice of the Church ' justifies anything, we should all be Romans ; if we must ' trust the instincts of the Church ' in the matter of Baptism, why not in parallel institutions ? If it be urged that the *consensus fidelium* constitutes the authority to which the Church may appeal, most of the groups who uphold Believers' Baptism would heartily agree. But the appeal to the general agreement of the saints has its perils, unless the validity of the guidance so received is tested by Scripture and by results. The voice of the Spirit in the living Church can hardly be held to contradict the voice of the Spirit in Scripture, that is, in the Church of the first century ; and as for results, we may hear what the fruits of Infant Baptism are from the mouths of men who stand within pædobaptist Communions. Kierkegaard [2] wrote :

> ' I do not believe that the error of becoming a Christian when fourteen days old can be shown more clearly than by remembering that by means of it we are brought to the position of finding Christians who are not yet Christians.'

Brunner writes : [3]

> ' What does the fact of having been baptized mean for a large number of contemporary people, who do not know, and do not even care to know, whether they have been baptized ? Most of the contemporary neopagans have been baptized as infants. . . . The contemporary practice of Infant Baptism can hardly be regarded as anything short of scandalous.'

While Barth [4] remarks ' Contemporary baptismal teaching has in this place not a hole but a gap ' and advocates the giving up of Infant Baptism and the return to ' responsible Baptism.' Baptism apart from accepted responsibility he calls ' darkened Baptism,' ' a wound in the body of Christ.' Joseph McCullough [5] says that most parish priests would agree that the majority of the Baptisms they celebrate are almost entirely without meaning. Dr. Kenneth Kirk,[6] Bishop of Oxford, asks whether the Church might not return to the original idea of catechism previous to Baptism when years of discretion are reached. Presumably the five hundred clergy in the Baptismal Reform Movement agree with these misgivings about the spiritual fruits of Infant Baptism. Plainly, neither Scripture nor results endorse what is claimed to be the ' instinct ' of the Spirit-led Church, and we are left with a dual authority, the voice of tradition over against the voice of Scripture confirmed in the conscience of the Church—a perilous position.

The second deeper issue in the present controversy is that between an ethical and a non-ethical interpretation of the gospel. The gospel presupposed in Infant Baptism is essentially unethical, inasmuch as the grace of Baptism then bestowed is not ethically conditioned in any way, the act of Baptism cannot be held to be binding in any degree upon the Baptized, since it was not his act, and the form of the service itself is devoid of ethical significance. That is why a second responsible act has to be added to it. ' Orthodox Lutherans assure us,' says Brunner,[7] ' that the

[1] *The Ideas of the Fall and of Original Sin*, 550 f.

[2] See Bain, *Sören Kierkegaard*, 127 f.

[3] *Op. cit.*, 131 f.

[4] *Op. cit.*, 30, 40, 54, etc.

[5] *We Have Our Orders*, 121.

[6] In *Diocesan Magazine*, Sept., 1946.

[7] *Op. cit.*, 129.

faith of the infant, in so far as it is a genuine faith, lacks neither knowledge of the Word, nor assent nor trust.' But even when credulity goes so far as to suppose 'knowledge, assent, trust' in an unconscious child, it never assumed 'resolve, renunciation, obedience,' for that would have been too patently absurd. The faith required of the infant contains neither repentance, resolve, aspiration nor any apprehension of the moral demands of Christ, or of the meaning of His Lordship, whereas the faith implied in Believers' Baptism is expressly faith in a Master whose ethical demand and perfect example are consciously before the baptized and whose right to command is already acknowledged in the act of Baptism itself.

Baptism entered Christianity, through John, already a fundamentally ethical idea, deriving ultimately from Judaist ceremonial washings, with associations of ritual holiness, and from the baptism of proselytes, which involved very definite renunciations. John's 'Baptism of repentance for the remission of sins' underlined this ethical implication. The revolution in John's teaching is his requirement of Baptism from Jews, his insistence that for entrance to Messiah's Kingdom descent from Abraham (signalized in circumcision) was utterly irrelevant. The Baptism of repentance is thus deliberately set over against circumcision; and it is, of course, just this new ethical Baptism which Jesus Himself undergoes and practises at the hands of His disciples. To return to a non-ethical Baptism, 'parallel with circumcision' is to revert to those very conceptions of racial and religious inheritance, those unmoral 'accidental' qualifications for the Kingdom which Jesus and John explicitly rejected.

To say that Infant Baptism is amoral is not, of course, to say that it is immoral. But it is a severe criticism of any official action of the Church that it even appears to lend support to an interpretation of Christianity which omits or obscures the moral demands of Jesus.

Finally, Believers' Baptism stands sharply opposed to Infant Baptism in its conception of Divine grace. That power, assistance, wisdom, forgiveness, love are accessible to hearts that seek them, and that both the wish to seek and the knowledge where to seek are themselves gifts of the gracious mercy of God, would be common ground. If this is 'grace,' the supernatural inflow of enriching resources into the surrendered and trustful heart, then we can maintain with complete intellectual honesty that such does come to men spiritually conditioned by faith in the gospel to receive it. But that this, or anything remotely resembling it, can be the experience of an infant, or can be induced, manipulated, or conveyed by means of any rite whatsoever, seems incredible. Dr. N. P. Williams [1] confesses 'It might, in fact, be contended that if the epithets "magical" or "mechanical" can be applied to any part of the traditional sacramental system at all, it is the custom of Infant Baptism first and foremost to which they ought to be affixed.' It is impossible to believe that any priestly act, Apostolic succession, symbol or liturgy can be the efficient means of grace entering a soul, or the medium whereby any human, however saintly, can command Divine grace to the spiritual advantage of the child or the Church. Grace is God's action in a soul made voluntarily susceptible to Divine influence by personal repentance and faith, and here proxies are irrelevant. This conception of grace alone seems to be either scriptural or true to experience, and by it Infant Baptism is excluded. This is the most vital issue dividing us from Rome; it is likely to be a crucial problem also in our attempts to commend the gospel to modern men. A doctrine of grace that tries to meet the prejudices, both psychological and ethical, of modern people is a great advantage in evangelism; whereas any suggestion of mechanical, quasi-magical, inscrutable grace only confuses and repels.

The controversy between Infant and Believers' Baptism may appear to some as much ado about very little: involved in it are some of the greatest questions that confront theology and the life of the Church in this century. Is it too much to hope that Barth's plea will be heard, and this 'wound in the body of Christ' will be healed? Luther is quoted as saying 'there would not be many baptized people if, instead of being brought to Baptism they had to come.' That is true: but should we be any poorer? We would certainly have gained immeasurably in clarity of teaching, innocence of conscience, and spiritual power.

[1] *Op. cit.*, note G.

The Study of Hymnology and the Cause of Reunion.

By the Reverend F. H. Durnford, M.C., M.A., Longhoughton, Northumberland.

'Hymnology is a big word, apt to suggest like its neighbours—Archæology, Anthropology, Ecclesiology—dry-as-dust research by expert students not alluring to ordinary people . . . the study (of hymns) has an interest and fascination of its own, making a wider appeal than the more exact sciences. For it includes not only religion but history, biography, music and poetry within its scope. Even fiction does not lie quite outside its range. . . .'[1]

The study of hymns and hymn writers throughout the centuries of the history of the Christian Church is in itself, in its own right, a separate branch of sacred learning. It is a serious matter of regret that in the Theological and Training Colleges for candidates for the Ministry so little attention is paid to the subject of Hymnology or Hymnody. Hymnody is the Cinderella of the subjects offered for ordination candidates to study, and receives only scant attention in the years of training at the Colleges. In how many Theological Colleges are systematic lectures given on this neglected branch of religious education? Those, who in after years even in an amateur and inadequate way have found time to study hymns, know well how rich a reward there is to be reaped. As Dr. Fleming writes, 'The study of hymns has an interest and fascination of its own.'

But there is a further and most practical reason why hymn study matters. The supreme and vital question of 'the reunion of the churches' is involved. Hymn study not only by ministers of the churches, but by 'ordinary people'—ordinary, average, regular worshippers in the churches, the people who sing the hymns—affects profoundly the cause of reunion. Consciously and unconsciously Christian hymns sung by Christian believers bring about unity. It is this particular aspect of Hymnology which is dealt with in these pages.

A convincing way of seeing how true this fact is, is to contemplate the series of Holy Communion hymns included in the various Hymnals. However greatly Christian communicants in the separated churches may differ in their Sacramental views they have no difficulty in using the same Eucharistic and Sacramental hymns. The most brief and cursory study of such hymns proves this. Compare, for example, the Holy Communion hymns in these five Hymnals (it is only limitation of space that precludes an examination of the hymns about the Lord's Supper in other well-known Hymnals). *A. and M.* (Anglican), *The Church Hymnary* (Presbyterian), *The Methodist Hymn Book*, *The Congregational Hymnary*, and the *Hymnal of the Protestant Episcopal Church in the U.S.A.* This latter Hymnal deserves to be studied far more in Great Britain—it is an exceptionally inspiring collection of all kinds of hymns of the most far-reaching variety.

Out of the seven hundred and seventy-nine hymns in *A. and M.* forty are included under the heading of Holy Communion. These are by twenty-five different authors and translators, ranging through the centuries from the Latin and Greek and Mediæval hymns translated by scholars such as Conder, Neale and Caswall. They include such hymns as 'My God, and is Thy table spread' by Philip Doddridge, the eighteenth-century Principal of an Independent Theological Seminary; the superb Eucharistic hymn 'And now, O Father, mindful of the love' by William Bright, the Church History Oxford Professor; and 'Here, O my Lord, I see Thee face to face' by Horatius Bonar, Poet, Preacher, and Parish Minister. Moreover, five out of the forty are from the mind of Charles Wesley. Could any collection of hymns about the Lord's Supper be more 'catholic' in the truest sense?

The same breadth of vision, and inclusive, tolerant spirit of unity is found in the 'Lord's Supper' hymns in *The Church Hymnary* (numbers 311–324). Again Doddridge, Bright, Wesley, and, above all, St. Thomas Aquinas supply this Presbyterian Hymn Book with sacred verse suitable for the Holy Communion service. Surely hymn 319, 'Adoro te devote, latens Deitas,' written by Thomas Aquinas in the thirteenth century and translated by J. R. Woodford in the nineteenth century, links up not merely the mediæval and modern Church, but also Catholics and Protestants who worship in the present age. It is inspiring also to recollect that hymn 323—Bonar's most moving hymn—beginning 'Here, O my Lord, I see Thee face to face,' was Bishop Lightfoot's favourite Holy Communion hymn.

Again, the perusal of hymns 756–773 in *The Methodist Hymn Book* brings home to the student of Hymnology how these same authors and their hymns are duplicated. When a Methodist sings 'O Bread to pilgrims given, O Food that angels eat'—the translation of Thomas Aquinas by Ray Palmer—he is for the moment in a real though

[1] J. R. Fleming, *The Highway of Praise* [1937], 136.

partial sense at one with the Roman Catholic who is brought up on the teaching of the seraphic doctor.

The compilers of *The Congregational Hymnary* decided on nineteen hymns under the heading 'The Communion of the Lord's Supper.' These include not only translations of Bernard of Clairvaux and Thomas Aquinas, but the verses of lesser-known but none the less inspiring authors, such as Ford, Mudie, and Rawson. Again the hymns already mentioned are duplicated.

The American Hymnal of the Protestant Episcopal Church (including the introits) contains thirty-seven hymns. It would be difficult to find in any Hymnal a more moving, inspiring, and, above all, instructive collection of hymns about the Eucharist. These thirty-seven hymns and introits are the work of some thirty different authors or translators. Again the hymns bridge the centuries of the history of the Christian Church. No. 339, 'Let all mortal flesh keep silence,' originates from the Liturgy of St. James. Gerard Moutrie was the translator. Again No. 340, 'Let Thy blood in mercy poured,' is a Greek hymn translated by John Brownlie, who has done so much to enrich the churches with his translations of Greek and Latin hymns of the Early Church. Members of the Protestant Episcopal Church in the U.S.A. (the counterpart of the Anglican Church in America) are indeed richly blessed with so remarkable a collection of Eucharistic hymns.

Is it not true, then, that the use and study of hymns promotes the unity of Christendom? And do not the tens of thousands of devout communicants in all the churches—more than ever they realize—help on the cause of unity as they sing hymns at the service of the Lord's Supper? It is true that Hymnology interests expert students and ministers of religion and teachers of religion who may specialize in the subject. But the study of hymns may become and is 'alluring to ordinary people.' The fascination of the study of hymns can be felt by ordinary church worshippers as well. When St. Paul wrote to the Corinthian Christians about hymn singing and urged them 'to sing with the understanding as well as with the spirit' he was writing for the benefit of ordinary Christian worshippers, not for experts. How taken aback St. Paul would be if he were faced with Julian's *Dictionary of Hymns*!

In that most inspiring and truly illuminating volume by Dr. J. E. Rattenbury on *The Eucharistic Hymns of John and Charles Wesley* (surely a gift on Hymnology to all the churches) the author writes in the Preface: 'May we not find once more in the Lord's Supper a Sacrament of Unity —*Sacramentum Unitatis*—instead of the source of strife and division which it has so disastrously become? May these pages tend toward the restoration of the united witness of Christian men in our torn and divided world.' Dr. Rattenbury's words will surely find an echo in the hearts of all types of Christians. But is not this also true—that this 'united witness' is being given whenever communicants in their different churches sing the Holy Communion hymns at the Holy Communion service?

It is quite true the words they sing do not convey the same meaning to the different worshippers as they are sung. The final verse, for instance, of Charles Wesley's 'Victim Divine' or the first verse of William Bright's great hymn, 'And now, O Father, mindful of the love' would not mean to a Congregationalist what it would mean to an Anglo-Catholic. It has been written of this hymn by Shirley Hughson (*With Christ in God*, 78): 'There is set forth in three brief lines as complete a statement of the truth of the Eucharistic sacrifice as has ever been produced—"We here present, we here spread forth to Thee." Nevertheless hymns unite.

Hymn writers, like poets and prophets, write more than they know or understand. They do not try to explain what cannot be explained, and state the mysteries of God and Christ without defining them. When Horatius Bonar began his inexpressibly beautiful hymn, 'Here, O my Lord, I see Thee face to face,' the Scottish poet and man of God stated the simple truth. He was quite content to state without defining. Bonar simply proclaimed in sacred verse what is true and defies definition. This sense of unity, engendered through Hymnology, becomes weaker if we forget the limitations of the human intellect.

As was stated at the beginning, the study of Hymnology needs more attention in our Theological and Training Colleges. But this is also true. The movement towards unity, and the longing among countless Christian believers for the reunion of the churches, will be signally helped by a congregational interest in hymns. The meaning, authorship, and, above all, the doctrinal significance of the hymns sung in the churches concerns not only the ministers, organists, and the choirs, but all members of every congregation—'the people who sing the hymns.'

In the Study.

Virginibus Puerisque.

The Shield of Faith.

By the Reverend John V. Wilson, Erdington, Birmingham.

'Taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.'—Eph 6^{16} (R.V.).

There has been a great revival of interest in recent years in heraldry—the science that deals with badges, shields, and coats of arms. This is a good thing, for anything which helps us to gain a little light and colour in our lives, and prevents us having everything just alike, is good. It is also helpful to be reminded of the past and its tradition. Perhaps we are proud of our school shield on our blazer, hat, or cap—or we may be related to a family (however distantly) which possesses a coat of arms. Have you ever asked how it all began? Why did people have coats of arms and display them on important occasions, even decorating their houses and horses with them?

The first man known to wear a coat of arms on his shield in this country was the son-in-law of King Henry I—Geoffrey Plantagenet, Count of Anjou. Just after the wedding the King made his daughter's husband a knight and hung round his neck a shield on which were painted golden lions. If you go to the museum at Le Mans in Normandy—the place famous in motor-racing circles—you will be able to see a portrait of Sir Geoffrey worked in enamel complete with the shield with four golden lions, with another embroidered on his cap. That was in 1127—a long time ago!

Various reasons have been suggested as to the origin of heraldry. It suddenly appears and no one quite knows why. Some think that the Crusades which brought a number of knights together made distinctive badges necessary; others have thought that the tournaments which became fashionable just then made people want to wear the colours of their favourites, as we to-day may wear scarves in the colours of a football or speedway team. But no one really knows.

We may notice two things about heraldry which will help us to understand it, and which will help us as Christians too. The first is that heraldry arose in the feudal system, when every man belonged to some definite place, and what was much more important, to some one. If a man worked on the land, if he held land for others to work on, he held it from his lord, and whilst he was not a slave, he could not move away without his lord's permission. So the coat of arms was the badge by which the lord's property was marked. Now the Christian is just like that. We belong to our Lord and we should bear His badge upon our lives. 'I bear,' said St. Paul, 'the marks of the Lord Jesus.' A modern translation of the New Testament makes this read 'the owner's stamp of Jesus,' which is what a coat of arms is. That is one thing which people may know when they see the shield of our faith—we belong to Jesus Christ.

A second fact is that the coat of arms was a family matter. The right to bear the family shield was passed down from father to son, so the tradition was kept alive and the rights of the family were safeguarded. From one generation to another there was handed down a heritage of duty and service, of rights and privileges, of which every one who received them was justly proud. In the same way the Christian receives a tradition from the past. We are not the first followers of Jesus, we come at the end of a long procession of people who have been proud to bear the shield of faith for Him, and we all belong to the great family of the Church. Let us see to it that we so bear it that when our turn comes to hand it on, we may be able to do so worthily.

Doing the Extra.

By the Reverend Rolf Gledhill, M.A., B.D., Norton Rectory, Sheffield.

'What do ye more than others?'—Mt 5^{47}.

This was one of the questions Jesus asked His disciples. It was a test of their character. Was there anything extra, anything over and above what was expected, which they did because they were Christians? We are all asked to think out what we do *more* than others. Jesus gave examples of a man compelled to go for a mile carrying perhaps the kit of a Roman soldier. Then when the milestone is reached, the man tells the soldier he will be glad to carry the load for a second mile. This teaching led to the call to Christ's disciples to be 'perfect.'

Some people connect the idea of 'perfect' with

the impossible. But to perfect means to accomplish, to finish completely. And the doing of the extra, the doing over and above what is necessary is one of the marks of perfection. Here is an illustration of our own day from Kingsville, Ontario, where Jack Miner has a bird sanctuary. Here migratory birds are fed and protected; and in order to collect scientific information about the life and habits of these birds, all that come to his sanctuary are 'banded.' On the metal band attached to the bird's leg is a request that any one finding or shooting the bird should return the band and full details to Jack Miner in Kingsville.

For many years Jack Miner did his work carefully and thoroughly. All the information sent to him was listed, and much valuable information was collected about migratory birds. But he wanted to do something more. He wanted to do that extra—which is the mark of a Christian. So he decided to make the birds into missionaries, and inscribed a line or verse of Scripture on the metal band. This extra work was started in Spring. The following Autumn came the surprising result. It was this telegram from a missionary in the far north of Canada: 'AM ON MY WAY TO YOUR HOME WITH SEVERAL BANDS PLACED BY YOU ON BIRDS AND TAKEN OFF BY INDIANS AND ESKIMOS IN THE ARCTIC CIRCLE.'

Two days later the missionary arrived. For a quarter of a century he had been working alone in the frozen north among the Eskimos without much success. Suddenly he gained new allies. The bird missionaries brought a message from God—that is what the Eskimos actually said. They wanted to know what the message meant. Week by week they crowded into the Mission Church, these Cree Indians and Eskimos, to learn the glorious gospel tidings.

Other birds migrated south to Cuba and Haiti where they again acted as missionaries. The finding of a bird with a message was 'news' and so the extract of the Good News was printed in the newspapers for all to read.

By doing that extra, Jack Miner 'perfected' his work. His daily work is better done. He now has more information about birds. Bands that formerly were lost are now returned because they had that Scripture message on them. And, of course, the message of Scripture is more widely spread, and the work of evangelism is encouraged.

Is there not some extra that we can do? We can all decide, wherever we are, and whatever we may have to do, that we will—because we belong to Christ—do something over and above what is necessary. That extra is going to make all the difference to ourselves, to what we are doing, and to spreading the Christian way of life.

The Christian Year.

FOURTH SUNDAY AFTER EPIPHANY.

Man's Ultimate Security.

BY THE REVEREND PRINCIPAL CHARLES S. DUTHIE, B.D., EDINBURGH.

'Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.'—Mt 7^{24-27}.

On 12th August 1948 my family and I had an interesting but somewhat disturbing experience. We had been on holiday in the Berwickshire village of Eyemouth and had come up to Edinburgh for the day to meet some American friends. In the late afternoon a savage rainstorm struck the south-east of Scotland. We left the city by bus in the early evening, and before we had covered a third of our journey, it was plain that we were running into a flood of disastrous power. Burns were swollen to large streams. Rivers had burst their banks and were sweeping through the towns. Huge trees, torn from the earth, floated by. In several places stone pillars that supported railway bridges were being wrenched from their sockets. Our gallant bus stuttered on through an eerie twilight into the darkness, a tiny patch of light in a world of moving and menacing waters. There was a real degree of personal danger. But the thought uppermost in our minds was not that of our own peril but of the immense havoc that had been wrought by the forces of Nature upon farm and mill and factory in the space of a few hours. As I gazed through the window at the desolation I thought of the storm to which the life of man's spirit is exposed; and the old words of Jesus came back to me with a bright flash of new meaning—'and the rain descended, and the floods came, and the winds blew, and beat upon that house.'

What Jesus takes for granted is always significant. Here He accepts, absolutely without question, the fact that life carries with it an inescapable element of the disturbing and the menacing. The rains descend, the floods come, the winds blow—and we cannot lift a little finger to prevent them. What we can do is to be prepared for the storm when it comes and strong enough to survive its shock. And how sudden and unheralded its

coming often is! A dark cloud of ill-health out of a clear sky, a moment of humiliating weakness setting manhood or career in jeopardy, an undeserved cross thrust rudely upon our shoulders—and our whole world is shaken. Even so, it often takes the most shattering of crises to rouse us from complacency or indifference. A leader of the Ecumenical Movement used to say to British youth before the Second World War, 'Your trouble is that you have never really been *ploughed up* by the things that are happening in the world and to the world.' He could not say that so easily to-day; for it is coming home to all of us, whether young or old, that the storm that is now sweeping the world cannot leave our tiny island untouched. The house that is being assailed is not only Mansoul. It is man's civilization. To the peril that has always threatened the individual we must add the peril that threatens humanity. We are living through a revolution. If in that revolution the process of dissolution goes too far, the only thing that can fatten upon a prostrate world will be some monstrous form of universal tyranny. The words of Jesus have almost a sinister relevance to the days in which we are living.

But, if we read between the lines of these words of our Lord, we shall see that it is not in itself a tragedy to be living in a world in which the very foundations are being shaken. The times of great disturbance have it always in them to be the times of great discovery. They may rouse us to seek the meaning of our life in that which is stable and abiding and eternal, that is to say, in God. But it may be that many of the men and women of our time will have to go on a pilgrimage if they are to succeed in this spiritual quest. It is a pilgrimage, I suggest, in which there are three stages. The first is the stage in which they see themselves as rootless, insecure and homeless in a mysterious world. Many will admit that they are restless. Restlessness is a pervasive feature of our modern life. You can measure it by the frantic efforts so many make to escape from it. They cannot escape from it, for it is something they carry within themselves. They take it wherever they go. So often they are like tiny white mice pattering round a cage. There is movement but there is no progress. You can measure it, too, by the common fear of being alone. What they need to do is to become sharply and painfully aware of this restlessness until it makes them cry out in surprise at themselves. At the point where they poignantly feel a desolating isolation they may begin to see that being 'lost' is not a fiction of religious people but something frighteningly real. But at the same time they may sense for the first time that their very restlessness is due to the pressure upon their lives of that supreme reality which we call God. They become sick for home. Here the power of a vital Church comes in. Men only become dissatisfied with themselves and hungry for God when they are confronted in the Christian fellowship with that authentic life and love for which they were created.

That is the first stage only, though many stop there. The second stage is the stage in which men begin to ask the final questions about their own life and destiny. I remember talking in the early days of the Hitler régime in Germany to a German theologian of international repute. We were discussing the pre-occupation of students with things political. 'Yes,' he said, 'it is politics all the time now. The nation first, the nation last. One wonders what will eventually happen to the Christian Church.' He paused for a moment, then went on, 'But I am quite sure that life will prove too strong for them. Sooner or later they will ask the old questions that man must always ask because he is a thinking being—What am I doing here? Is there a God? If life has a meaning, how can I discover it?' He was right. Many to-day are asking these old questions with a burning sense of urgency. They see that it is not possible to live the good life unless you have some rock foundation upon which to build. If you are asking these same questions go on asking them! If it is true, as John McNeill used to say, that you cannot go head first into the Kingdom of God, it is equally true that you cannot go in without your head. It is not thinking that drives men away from Christianity but the lack of thinking or bad thinking or inadequate thinking. Struggle with your questions. Wrestle with them. Agonize over them. 'I can only approve of those who search for the truth *with groaning*,' said Pascal. Jesus Himself encourages you—'Ask, seek, knock.' You have His word for it that if your heart is set on breaking through to the ultimate purpose of life, then not only will nothing be allowed to baulk you finally but the whole universe will range itself on your side until you reach your goal. How could it be otherwise when God is the rewarder of those who diligently seek Him?

But there is a further stage. Yet another step must be taken. When a man stands shuddering on the brink of the abyss of nothingness and cries out for a light to break upon his darkness, the trembling thought comes to birth within him that if there is no rescue for him from within the human circle, there may possibly be a deliverance from beyond it. The third stage is the stage in which we are prepared to listen for the voice of God as it speaks to us in judgment and in mercy. What Auden says of youth, whether he speaks ironically or not, is true of every crucial moment in which

the ear is strained to catch the accent of the eternal.

To be young means
To be all on edge, to be held waiting in
A packed lounge for a Personal Call
From Long Distance, for the low voice
That defines one's future.

A Personal Call from Long Distance! That call has already come through Jesus Christ. Because it comes through Him, we know that it is not from a distance, but from the God who is very near. He is the God who involves Himself in our human plight because He cares so deeply for us. The Cross is the measure of His care. His love reaches to the deepest places of our sinning and beyond. This is a God worth believing in. This is the God who in Christ lays upon us His inescapable claim.

The claim of God comes to us through the unforgettable words of Jesus. They demand a decision. *Either* you are building upon a foundation which will be ruthlessly swept away in the day of ordeal—and whether that foundation be a form of conventional religion or a theory of enlightened self-interest or a homespun philosophy that by-passes Jesus, He has but one word with which to describe it—Sand: *or* you are submitting to His rule, following Him who is the Way, the Truth and the Life and so, because you are not only a hearer but a doer of His word, building upon enduring rock. If you make the wise choice, the rains and the floods and the winds will not cease. Indeed they may beat even more vehemently against the house of your life. But even if the world is reeling you will know that the foundation stands secure. You will be sure that nothing can separate you from the love of God in Christ. You will have found man's ultimate and man's only security—God Himself, who is your Father.

SEPTUAGESIMA

The Vision Splendid.

BY THE REVEREND R. W. STEWART, B.D., B.Sc., GLASGOW.

'God gave him another heart: and all those signs came to pass.'—1 S 10^9.

The Bible tells of a surprise that came to a young man in Israel called Saul. He was a farmer's son on an errand to search for some strayed beasts. Failing to find them, he consults Samuel the seer. And Samuel speaks to him of something more important. He hails him as the king that is to be. 'Saul went to look for his father's asses and found a kingdom.' Naturally the idea at first staggered him. 'Am not I,' he said, 'a Benjamite, the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?' But Samuel insisted, and the prospect gripped Saul's imagination. This peasant's son who had fared forth intent on a bit of private business turns homeward full of fermenting thoughts about a royal career.

As Scripture puts it, 'God gave him another heart.' 'Heart' in the Old Testament means brain too, intellect and imagination as well as emotion. To this young man came another heart, that is a new vision and understanding of life that prepared him to fill the throne. In primitive Israel a king had to be not so much an official as a natural leader of men. The qualities required were the personal qualities of insight and sympathy and faith that make any one who has them a power in the community. God gave Saul another heart and these signs came to pass. What signs? What did they show? They showed Saul looking out on the world of men with new insight and wider sympathy and fresh faith. They made him fitter to rule; and the same change would make every man fitter for whatever duty or career is before him. What then were these signs?

First came the sign of home. The lad was on a journey; perhaps he had never before been away so far or for so long. And as the days passed, his thoughts would go back to the love with which he had been encompassed and he would realize the concern that would be felt at home as the days dragged on without his return. So he would not be surprised when the message reached him that the asses were found, and that now his father was in graver anxiety, saying, 'What shall I do for my son?'

And here is the point. The message reached him at Rachel's tomb. Saul marked the significance of that spot as he would not have done a day earlier. Rachel for whom Jacob served seven years and found them short; Rachel whom Jacob buried by the wayside; Rachel who had wept to be leaving her boys motherless; Rachel whom the poet Jeremiah long afterwards took as the type of fond motherhood—'Rachel weeping for her children; she refuseth to be comforted.'

With his new heart, Saul is struck by the fact that his father's—perhaps it was more truly his mother's—message reached him at Rachel's tomb. He links up the fact of his own parent's anxiety with the ancient story of family loyalty and affection. Rachel's tomb and the message that reached him there together made the first sign, for they stirred in him a new insight into the poetry of life and the preciousness of 'unworded things and old.'

It is essential that a statesman should constantly judge questions of high policy by the effect they

will have for the peace and honour and happiness of humble homes. With this fresh vision of simple and tender things Saul was acquiring a more essential fitness for kingship than his mighty stature. It is by his sense of these elemental sanctities and loyalties that a leader wins the trust and affection of a nation.

And what do we all as responsible citizens make of the sign of home. Are our happy homes a sign to us of what should be the aim of politics and statesmanship? Recollecting the blessings that have come to him through family life and the sacred age-long traditions of loyalty and love that the family has given to mankind, any man of insight will feel, like Saul receiving the message at Rachel's tomb, that home is a sign of the most precious things in life, that civilized society must defend and nourish, and make a possession for all.

The second sign was brotherhood. Saul met three strangers at the oak of Tabor and, unexpectedly it would seem and for no reason, they shared rations with him. One is apt to be stand-offish if a total stranger offers a share of his food. But that day to his own surprise, Saul made no demur and showed no pride and took the gift. God gave him another heart, and there was now a new friendliness in his bearing, so that men looked kindlier upon him than they had been wont to do, and he himself was able to receive a favour gracefully and thankfully. Thus what happened at Tabor was to him a sign, the sign of brotherhood.

A first qualification for kingship or any great office is not pride but humility. Common folk often feel nearer to a good king than to a millionaire because a good king has more of the brotherly touch. I remember long ago an Italian student boasting to me about his King. He spoke of his courage, which was conspicuous; of his care for the poor, visiting every calamity of earthquake or volcanic eruption to bring succour; but, most of all, he dwelt on his unassuming manners. 'You might meet him on the railway platform any day,' he said, 'travelling by ordinary train without escort.' Something taught Saul that the call to reign meant a call to put himself not up above, but down beside his fellows. If that befits a king it behoves us all.

The establishment of a sense of brotherhood may be easy in tribal or country life: it is a problem of modern cities and suburbs. With too many of our neighbours we have no real contacts. A tremendous power for good is exercised by all who, in business, in politics, in church, in sport, bring together people who might otherwise be strangers, suspicious or hostile. It is not a question just of rich and poor. Snobbery and pride crop up everywhere. There is a whole series of gradations between girls working in shops or offices or houses. In Dundee it is an insult to call a factory girl a mill girl. Would that men had 'another heart,' the heart kindled to brotherly love.

The third sign was the sign of faith. Saul's country was occupied by the enemy. While the Hebrew peasants could carry on their labour as usual the Philistines kept garrisons to maintain quiet and levy taxes. It must have been a bitter thing for Saul to pass this 'Hill of God' called Gibeah where one of these strong forts marked and perpetuated his country's bondage.

But suddenly, down from the hilltop, filling the air with shouting and singing and the sound of psaltery and timbrel and pipe and harp, ran a band of young prophets, a tumultuous gay procession, not a gloomy face among them, every one carried away in an ecstasy of praise. Like the singer of the familiar song about the Floral Dance in the little Cornish town, Saul is caught up into the general enthusiasm, and filled with new faith and hope and Divine hilarity. Desperate and bitter thoughts are driven out by a new conviction of the power of his God to do wonders and work deliverance; and Saul too goes singing down the hill with the prophet band. 'Would that all the Lord's people were prophets,' singing like Saul exultantly of their faith.

With this crowning sign of faith, Saul is now ready. 'When these signs are come upon thee . . . do as occasion serve thee: for God is with thee.' That is to say the inspired man needs no programme. He will seize every chance. With a poet's insight into life and a brotherly heart and indomitable faith he is to have no worry about plans. All he needs now is the watchword. 'To thine own self be true.'

Saul had of course a great destiny before him, a great opportunity. Yours may very likely be a good deal smaller. But, believe me, the question is not whether your life is going to be big enough for you, but whether you are going to be big enough for your life. Have you the vision splendid? Have you read the signs? Have you the tender insight, the brotherly love, the faith, that will make you fit and quick to do as the occasion serves you and do it well?

SEXAGESIMA.

Royal Exiles and Returning Prodigals.

BY THE REVEREND PROFESSOR W. R. FORRESTER, D.D., ST. ANDREWS.

'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.'—Gn 3^{21}.

'But the father said to his servants, Bring forth the best robe, and put it on him.'—Lk 15^{22}.

In a course of addresses which I gave recently, I happened to preach on a text in one of the early

chapters of Genesis, and soon after from a text in the Book of the Revelation. After the first address some one said to me, 'We don't often have sermons from the Book of Genesis,' and after the other some one said, 'I have never before heard a sermon from the Book of the Revelation.' I have been thinking of that ever since. Does it mean that owing to certain critical difficulties in the interpretation of Scripture or certain difficulties in reconciling Scripture teaching with scientific discovery, we have allowed whole areas of Scripture to pass into disuse? Is the strife between the fundamentalist and the modernist to deprive us of the teaching at the beginning of our Bibles, that man is made in the image of God, that the world is no accident or series of accidents, that it was made by God and is being made and sustained by God, and that man has an important part to play in the making of it? If we neglect that fundamentally important truth the great truth of the Incarnation, when the Word was made flesh, is reduced to meaningless absurdity: if we neglect the equally important truth contained in Gn 3 that the image of God in man has been marred by sin, that our human nature is fallen human nature, then we cannot see the meaning and the power of the Cross and the necessity for the Cross, in order that the image of God in man's nature might be restored. Without the fundamental truth of creation in Genesis there could be no Saviour. Without the fundamental truth of the fall of man there would be no need of a Saviour. We cannot afford to allow academic controversy to rob us of vital spiritual truth or to lead us to neglect it. Whether we be fundamentalists or modernists, or whatever be our scientific or historic opinions, we must not forget that in Genesis, however much of it be history, and how much inspired vision, there are all-important and essential visions of vital spiritual truths.

So is it, I also believe, with the Book of Revelation. I do not expect when I reach heaven to find the streets paved with gold. But this does not mean that the whole idea of heaven is devalued, or that religion has gone off the Gold Standard. If the Book of Revelation were cut out of our Bibles we would lose something vital which even St. Paul does not give us. Some of the richest treasures of our faith come from that lonely convict settlement in which John thought his life would end and his life-work go for nothing, till God showed him the heavenly meanings of earthly things and heaven descended upon Patmos: John knew that his life was hid with God.

1. So I make no apology for drawing attention to one of the boldest thoughts of all time in Gn 3^{21}. It makes little or no difference for my immediate purposes whether you believe Genesis to be literal history or inspired vision. The fundamental thing is that you should realize that it gives us all-important insights into the nature and purpose of God, and into the nature and purpose of man's life in the sight of God.

There are parallels to many features of the story of the Garden of Eden in various mythologies, especially those of Babylon, but one feature has no parallel so far as I am aware anywhere, and it is the first text—'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.' He prepared them for the hardships and difficulties of their new life. Even out in the world they retained their kinship with the Creator of the world, and the lordship over all the animals He had made to serve them. As a token of this they went out clothed in the coats of skins made for them by God Himself.

God is already revealed, right at the beginning of things as a God of righteousness, so that disobedience inevitably brings punishment. But punishment is not the last word. *Exile is the end of an idyll but not the end of the story.* Man, thrust out because *disobedience is intolerable in paradise,* does not confront a hostile world naked and unarmed, to sink to the level of the beasts that surround and threaten him—he goes out not into outer darkness and forgetfulness of his Maker and by his Maker, but he goes out *clothed by God,* prepared for his new environment, for God has still a purpose for his life. The very clothes that make life possible for him and protect him against the inhospitable climate of a sinful world were *sewn for him by the very fingers of Almighty God.* The anthropologists call this anthropomorphism, that is, man making God in his own image, but the anthropologist has got the stick by the wrong end. This *is* anthropomorphism *in excelsis,* because it is the recognition that all the noble things in man's nature and life have their source in God.

I don't care very much what the anthropologists do call it. I don't care much if the fundamentalists and the modernists quarrel over the historical authenticity of these early chapters of Genesis. *The man who wrote these words saw deep into the constitution of the Universe, because he saw deep into the very heart of God, and so also deep into the heart of man.* For this same God it was, so generously providing for the needs of His rebellious children, who afterwards broke through into this sinful world to rescue men from their sin, when the Word was made flesh in Christ.

2. The Gospel begins not in Matthew but in Genesis. God's dealings with man in the beginnings of things are all of a piece with His dealings with us throughout the ages in Christ. When the

Prodigal Son left home, his father's prayers went ahead of him into the far country and so surrounded him there, clothing his spirit against evil, that the far country could never become his home even when he shared the husks with the swine. He remained a stranger till hunger and homesickness sent him home. And when he returned, he had no claim to make of his father, except to be taken under his roof and given work to do and a crust of bread when he had done it. He deserved nothing more, in fact he didn't deserve even that. He had added a painful chapter to the chronicles of disobedience, the introduction to which we have seen in Genesis. And outside a picture house *the chronicles of disobedience are no idyll of romance.* But the idyll of romance that was so soon shattered, when sin entered the Garden and man was driven out, has a new chapter written to it, when innocence walked again, no longer in the shelter of the Garden, but in the dust of the roads of Galilee, in the common streets of Jerusalem, and miraculously the image of God is restored in the nature of sinful man. We read that when the Prodigal returned he was given no grudging welcome, half-hearted forgiveness, and conditional approbation. 'But the father said to his servants, Bring forth the best robe, and put it on him.'

3. I have a great respect for the anthropologist, but when there rises out of the mists of antiquity a story which tells me decisive things about God, I am not disposed to dismiss it as primitive folk-lore. It is prophetic vision, revealing the heart and mind and purpose of God. *It is the same God who sewed coats of skins to cover the nakedness of Adam and Eve as He thrust them out of the Garden, who clothes the returning Prodigal* who has wasted his substance in the far country, and clothes him no longer in rough serviceable protecting skins, but in the best robe of the favourite son, with the ring of the heir apparent on his finger.

There can be no escape even in the far country from a God who behaves like this. He provides for us and prepares a way of return even in the height of our disobedience and *refuses to admit defeat and cast us off for ever.* What can you do with a God like this? We cannot escape His love, so we should humbly accept it, and worshipping Him, enter into the fellowship of the redeemed, of those for whom sin has lost its fascination and its power for they have been accepted and restored to the family of God.

'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.' 'But the father said to his servants, Bring forth the best robe, and put it on him.'

If God is like this, what should His children be?

QUINQUAGESIMA.

From Dream to Destination.

BY THE REVEREND JAMES MUNN, M.A., DUNDEE.

'The mirage shall become a pool.'—Is 35^7.

Surely this is the most pitiless deceit in all Nature. When the vast tawny landscape of the desert quivers under the mighty sun; when the next oasis is hopelessly far, and the spark of life smoulders dim and low in the traveller, then it will appear—the lake with the lapping waves and the shadows of green palm trees! That will save his life; yonder he will find drink and rest. But it comes no nearer! The lovely thing dances on beyond his reach, or vanishes; and the birds of the air find him prone and still. It was all a mirage.

This word was written for the Jews in their exile. For forty years they had been prisoners of war in Babylon. Never a day but they dreamed of Palestine's hills, of Jerusalem, and the Temple, and home, only to wake mocked and hungry and miserable, in the hopeless reality of an alien environment. But one day God said to them, 'This time it will be more than a dream. Travel on in faith, for it will come true. The mirage *shall* become a pool.'

1. Surely this is God's promise *to the man who wants to live in a better world.* Some gallant souls have kindled their human hopes at the glory of God's own dream. Let the years take their toll; let the scorners deride their efforts and enemies bar their way; yet they will not yield. In the power of their passionate faith in the future they will launch their enterprise. Booker T. Washington is resolved that for his own coloured race there must be schools and universities, so that his brothers can rise to the height of God's destiny for them. William Carey steps ashore on India to claim unknown millions for his Master. Elizabeth Fry ventures alone into the prisons of her age, daring to believe that such places and such people can be changed. Florence Nightingale, in face of every scandalous criticism, determines that care and kindliness must save the wounded on the battlefield. All these, beginning in a minority of one, had to resist not only the scorn and hostility of their foes, but had to fight down their own insidious doubts, their weariness and discouragements. Was their ideal only a mirage?

But it became a pool, real and life-giving; and the earth grew cleaner, and men freer, and life nobler.

So to-day we, too, are wondering. Brotherhood, Justice, Freedom, all these have failed before. Are they doomed to fail again? Are they only

a pretty fancy with no substance, no reality? Like a will-o'-the-wisp, will they expire and leave us caught fast in the bog and the night?

Keep your dream! It is not false!

For a' that and a' that,
It's coming yet, for a' that.

For back of every splendid dream in the soul of man stand the majesty and power of God, and 'the mirage *shall* become a pool.'

2. Is not this God's promise *to the man who wants to possess a finer character*? Youth will set out with all its banners flying and every trumpet blowing; will march to the music of drums on its high adventure. Chivalry calls, and anything, everything, is possible.

Come the mid-years, and we have tied ourselves up in committees and clubs. We are winning our way—or losing it. We are visited by occasional reminders of our early enthusiasms and intentions, and we smile. Tempted to slip out of the battle, we compromise. That old image of nobility flits back into the shadow of forgotten things.

Sir William Robertson Nicoll once quoted a brilliant essayist: 'The most dangerous years are the forties—the years when men begin to be rich; when they have opportunities of gratifying their passions; when they perhaps imagine that they have led a starved and meagre existence.' Did some sense of that lie behind the piercing cry of Habakkuk, 'O Lord, revive thy work in the midst of the years, in the midst of the years make known.' It sounds like the heart cry of a man who has awakened to the peril of his position and who senses that the issue of his moral fight is in the balance.

Youth, setting out in pursuit of those costly virtues and glowing ideals, asks what guarantee there is that these heights can be scaled. The mid-years set us wondering if perhaps the cynical worldliness of our rivals may not, after all, be nearer the truth than our fine dreams. Most of all to you then, hesitating before the cost of the conflict, this is the pledge of God Himself: 'the mirage *shall* become a pool.' You are fighting better than you know; and God Himself is bringing you safely through the years toward that character which you covet.

3. To the man who wants to live in a better world, to the man who wants to possess a finer character, and lastly *to the man who wants to hold a clearer faith*, God gives this promise.

Walter de la Mare has a poem about a traveller who rides through a moonlit forest to the door of a silent house. He has knocked, but only a bird has flown up from the turret. He has knocked again, but nothing has moved save a leaf that has fallen ghostly through the moonbeam. In the strange stillness he knocked once more.

For he suddenly smote on the door
Even louder, and lifted his head:
'Tell them I came, and no one answered,
That I kept my word,' he said.

Do you ever get an eerie feeling, what if it should turn out like that with your faith? What if you should journey on till at last you come to a house where you expect a light and a welcome and a friend, and you should find no answer, only emptiness?

For how can we, with our finite mind, hope to comprehend the infinity of God? Or in this age of materialism and science, how can we continue to believe in heaven? Or amongst life's shattering contradictions, who can continue to trust in a loving providence? Is not all this but the vain projection of our own wistful hopes, and at the end of the day must not the mirage vanish and leave us to silence and the chill of the desert and the perils of the closing night?

But all is *not* silence over and around us. God has spoken and His word will not fail. 'The mirage *shall* become a pool.' 'Seek and ye *shall* find.' Oliver Cromwell, writing to his daughter about the perplexities of her sister, remarked, 'She sees her own vanity and carnal mind, and, bewailing it, seeks after something that will satisfy. And thus to be a seeker is to be of the best sect, next to a finder. And such an one shall every faithful, humble seeker be at the end. Happy seeker! Happy finder! Dear heart, press on.'

This, too, is the promise of God for all of us. The light burns there and cannot be quenched. The pilgrim of faith will not be mocked. 'The mirage *shall* become a pool.' Dear heart, press on

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FIRST SUNDAY IN LENT

The Ordeal of Temptation.

BY THE REVEREND PROFESSOR NORMAN H. SNAITH, D.D., WESLEY COLLEGE, LEEDS.

'One that hath been in all points tempted like as we are, yet without sin.'—He 4^{15} (R.V.).

In Mt 4^{1-11} we have a picture of the Devil at work. It was the biggest task he ever tackled, and his one great and utter failure. Three times he tried, and three times he failed.

Three questions arise. Who is the Devil? How does he work? How can we beat him?

1. *Who is the Devil*? These stories are dramatizations of personal experience. I do not suppose that any one would maintain that the Devil did

actually place Jesus on the pinnacle of the Temple, transporting Him, presumably through the air, from beyond Jordan to that topmost height. Even if that is maintained, we are faced in the third temptation with 'an exceeding high mountain' from which it is possible to see 'all the kingdoms of the world, and the glory of them.' There is no such mountain. But, as dramatizations of personal experiences, these stories are sound. In dreams and fastings, the thoughts of the mind become the pictures of the brain. That is what we have here, dramatizations of inner experience, and they are temptations, because temptation is what happens inside, not outside, though sometimes the occasion is without.

The dramatization goes further than this, for the Devil himself is a dramatization. Many people, informed as well as uninformed, accept the idea of a personal devil. My own judgment is that of all the solutions offered to the problem of the origin of evil, this is the least satisfactory. To assume the existence of the Devil provides no solution for the problem of evil, but merely pushes the difficulty farther back, and the farther back towards God we push the problem, the less likely we are to find a solution. I would say that the Devil is the personalization of those desires in our human nature which centre around the self. Such personalizing is the human way of thinking. That is why our Lord Himself thought in this way of the Devil. What the rationalist says about God as a personalization of certain thoughts and so forth is wrong (herein is the Christian doctrine of assurance born of a personal relationship with God, 'but that is another story'), but it is right about the Devil. We make the Devil in our own image. That is why we are so ready to fall down and worship him.

2. *How does he work?* The answer is 'always through self.' This is why temptation is inevitable for human kind. This is why even the God-man was well and truly and really tempted. This self-urge is an essential part of human nature. It has played a dominant part in the onward struggle of man. The evolutionists call it 'struggle for survival,' 'survival value,' and such like; in plain terms it means that the genus or species which most effectively can look after itself is the one that becomes dominant, and in fact is the one that survives. What our fathers meant by Original Sin is the fact that this natural self-urge can easily be transformed, and is regularly transformed into putting the self right in the middle of the picture. The Temptation of our Lord is the dramatized story of how He had all these self-thoughts and self-feelings which are common to all the human race, but at the same time He resisted the universal human trait of making His own self, self-glory, self-advancement, self-satisfaction and so forth, the centre of His living. Because He did this, He was without sin.

The reference to self is plain in all three temptations. The baptism marks His full realization of the uniqueness of His relation to God. The root of temptation lies in this idea of uniqueness. Each temptation depended upon something that He is and nobody else is, on something that marks Him off and makes Him different. It appealed to that self-urge which was necessarily found in Him because He was truly man, that self-motive, that self-realization which is characteristic of human kind. That is how the Devil works. We like to be different; we like to be noticed; we like to excel; we like to be 'somebody.' It is not that self-respect is sin; nor need the instinct of self-preservation be sin. The sin comes in when we put self first, when we make self the aim of our action, whether consciously or unconsciously, for if there is such a thing as unconscious sin, it is precisely here that it is to be found.

The reference to self-uniqueness is indeed plain in all three temptations. If you are thus uniquely bound to God, then why not make the most of it. What is the sense of being hungry? Make these stones into loaves of bread. Why not do something spectacular? Leap off here into the sheer valley below. The Lord looks after His own. If you are Messiah, why not lead a magnificent army? *You* could conquer Rome. Every time the temptation depended upon His uniqueness. That is precisely how temptation works, and we all know it. It crops up exactly in those matters where we personally can shine better than others. This is why there can never be any salvation by works. This is exactly and precisely the Devil's doctrine.

3. *How can we beat him?* The answer is 'by faith,' remembering that faith is a complete and absolute reliance upon God.

The temptations of our Lord were real temptations. He was tempted because He was a man. He was without sin because He is God. How then can we ever be like Him? The answer is that we cannot. Nowhere in the New Testament do I find that ordinary men and women can be like Christ. What I do find is that if we trust wholly in God, if we love Him with all the heart and soul and strength, if we rely wholly on Him and trust in the redeeming blood of Christ—that is, if we come in faith, repentant and believing, then He Himself gives us the will and the power to do the things of Christ.

It is not that a man in his own strength cannot do good things. He can indeed do many good things, and many men do. They can be brave; they can be altruistic; they can do what is

ethically right. But it is the case that in every one of us there is that self-element which corrupts the whole man and in time ruins every human institution. The result is that in spite of the noblest human effort, we still come out by that same door through which we entered in. The boomerang of human effort has to be straightened out, and this can never be except through that transformation of human nature which we call conversion. Then it is, that by the power of the Holy Spirit, we are able to resist the Devil. We beat him by faith, and then it is that we can say, both of temptation and everything else, 'we are more than conquerors through him that loved us.' Ro 7–8 is about human temptation, and Paul is right. 'As many as are led by the Spirit of God, they are the sons of God,' and only thus can we be 'free from the law of sin and death,' from this chain of self by which the 'natural man' is inevitably bound.

Recent Foreign Theology.

Ugaritic Studies. It is by now unnecessary to stress the importance of the Ras Shamra texts to the student of the Old Testament, for since the first discovery of these texts less than twenty years ago their importance has been increasingly seen by all students. The valuable *Ugaritic Grammar* which Cyrus H. Gordon published, dealing with the language of these texts, was noticed in these columns some time ago,[1] though owing to the War no copies were received in this country until some years after its publication. The author has now issued a revised and enlarged Grammar, together with other material, under the title *Ugaritic Handbook*.[2] This is in three parts. The first contains the revision of the Grammar, enriched by the addition of a chapter on Syntax, and by Paradigms. The second contains all the texts which have been published up to the time of its appearance, printed in transliteration. This is the fullest collection of the texts so far published, and it will be invaluable to the student to have them in this convenient edition. The third is a comprehensive Glossary, greatly enlarged from the few pages devoted to Glossary in the earlier edition. The whole forms a Handbook that is quite indispensable to the serious student of these texts. On many questions arising out of them there are, as is well known, divergencies of opinion, and no one scholar's views would command universal assent. But here we have represented not the views of one scholar alone—and that a scholar of sober and balanced judgment—but views which are largely shared by what may be called the American School, whose leader is that most stimulating of contemporary scholars in the field of Semitic studies, Professor Albright. The price is high, but the work is of real importance to all who wish to study the Ras Shamra texts seriously.

[1] Cf. The Expository Times, lviii. [May 1947], 219.

[2] *Ugaritic Handbook* [1948] (1947 on cover). Pontificium Institutum Biblicum, Rome (£5).

Old Testament Introduction. Two new Introductions to the Old Testament have recently appeared on the Continent. The first is by Aage Bentzen, the indefatigable Copenhagen Professor whose Danish book on this subject appeared in 1941.[3] Professor Bentzen has now published the first volume of an English edition of this work,[4] which is, however, not a mere translation of the Danish work. The whole work is differently arranged, and completely revised, with ample references to many works which were unpublished or unavailable when the original work was written. The present volume deals with the Canon of the Old Testament, the Text of the Old Testament, and the Forms of Old Testament Literature. The special introductions to the individual books of the Old Testament will be found in the second volume which is in preparation. The warmest welcome is to be accorded to this work, which will be of great assistance to English students. We have long needed a modern work on the Text and Canon of the Old Testament, and this volume will go far toward supplying that need—though it is not forgotten that Pfeiffer's massive work [5] contained a substantial section on this subject. Bentzen has been much influenced by Kahle's Schweich Lectures [6] in his treatment of the textual criticism of the Old Testament, though his own

[3] *Indledning til det Gamle Testamente.* Cf. The Expository Times, lvii. [February, 1946] 137.

[4] *Introduction to the Old Testament*, i. [1948]. Gad, Copenhagen, and Oxford University Press (25s. net).

[5] *Introduction to the Old Testament* [1941]. Harpers, New York.

[6] *The Cairo Geniza* [1947]. Geoffrey Cumberlege, London.

work was written before the actual publication of Kahle's, whose lectures had been available to him in advance.

It is the second part of this volume of Professor Bentzen's, however, which will be found to be of greater general interest, and which will also be particularly valuable to the student, because there is no other comparable work which devotes so much space to the consideration of the types of literature found in the Old Testament and the forms in which it is cast. An additional reason for welcoming Professor Bentzen's book is that it makes available to the English reader the point of view of a number of Scandinavian writers whose works are not widely accessible here, since they are written in the Scandinavian languages. In a recent letter to the reviewer, Professor Bentzen lamented that so many books were still not available to him in Denmark, and that the complete acquaintance with the relevant literature which he so much desired was impossible of attainment. The reader will be conscious of the vast range of the author's reading, and if he shares his ideal of complete acquaintance with the literature will feel a mingled admiration and despair.

The second book is written in Dutch and comes from the pen of Professor Th. C. Vriezen. This is a much shorter work, which within the compass of a book about the size of our Home University Library issued in a comparable series, Servire's Encyclopædie, covers the Forms of Hebrew literature in two chapters on the prose and the poetry, the Canon, textual criticism, and the separate introductions to all the books of the Old Testament. The author is careful to call his book *Old Testament Literature* [1] to make it plain that it does not profess to be a general introduction to all sides of Old Testament study, but merely an introduction to the literature. It offers a useful and competent summary of the ' orthodox critical ' standpoint on the Old Testament, without full references to all the varying views that have been expressed in recent work. It mentions Eissfeldt's separation of a source L, for instance, and Volz and Rudolph's challenge to the acceptance of a source E, but it does not treat of the modern challenges on the question of Deuteronomy or of the more general challenge of Scandinavian writers, and particularly of Professor Engnell,[2] to the whole Wellhausen position. Its limits of space precluded more than a presentation of its author's positions, with only occasional reference to differing views. It is a model of compression, and despite its brevity has a freshness at many points that will make it widely useful. The section on the Pentateuch seemed to the reviewer the best—perhaps because those on the other books seemed to be relatively more cramped for space than it was.

[1] *Oud-israëlitische Geschriften* [1948]. Servire, The Hague.

[2] *Gamla Testamentet*, i. [1945]. Cf. THE EXPOSITORY TIMES, lviii. [November, 1946] 55.

Historical Narrative in the Old Testament. In recent years a number of works have been devoted to the study of the Old Testament historical writings and the interpretation of history in the Old Testament. Readers will recall the work of Professor C. R. North [3] in this country and Professor E. Jacob [4] in France. During the War two important works appeared in Germany, the one by Professor G. Hölscher, dealing with the Yahwist history,[5] and the other by Professor M. Noth, dealing with the Deuteronomic work.[6] Professor O. Eissfeldt has now published a short critical review of these two works, under the title *Historical Writing in the Old Testament.*[7] Hölscher is critically ' orthodox ' in his view of the sources of the Pentateuch and historical books,[8] but in his book limits his study to the J source of the Pentateuch, and what he holds to be its continuation in the historical books down to 1 K 12, dating the work *c.* 800 B.C. Noth studies the Deuteronomic work, which includes Deuteronomy and the four books of the ' Former Prophets ' compiled under its inspiration, and is doubtful of the analysis of older sources. His work has much influenced the Swedish scholar Professor Engnell and his associates. In the present little work Eissfeldt acutely compares the approach of Hölscher and Noth, and critically examines their arguments. Against Noth he argues that the story of the establishment of the kingdom shows that the compiler intertwined extracts from two older sources, and did not merely compose his work with materials received through oral tradition. A brief reference to C. A. Simpson's *Early Traditions of Israel* occupies the last two pages. In that work source analysis is carried to the greatest lengths, and it stands in much sharper contrast to Noth's than does Hölscher's.

H. H. ROWLEY.

Manchester University.

[3] *The Old Testament Interpretation of History* [1946].

[4] *La tradition historique en Israël* [1946].

[5] *Die Anfänge der hebräischen Geschichtsschreibung* [1942].

[6] *Ueberlieferungsgeschichtliche Studien*, i. [1943].

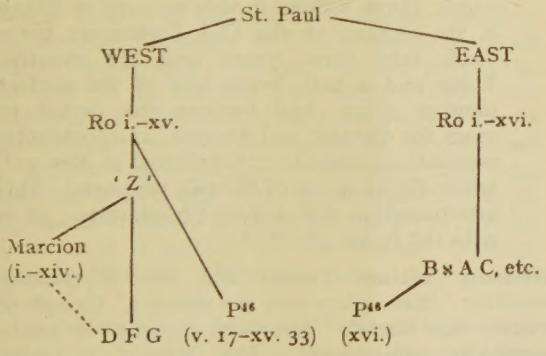
[7] O. Eissfeldt, *Geschichtsschreibung im Alten Testament* [1948] (Evangelische Verlagsanstalt, Berlin).

[8] Though not in all his datings.

Contributions and Comments.

P^{46} and the Textual Tradition of the Epistle to the Romans.

In the Bulletin of the John Rylands Library, xxxi. [1948] 224–240, Dr. T. W. Manson has suggested that St. Paul made two copies of Romans, sending the original letter consisting of chs. i.–xv. to Rome and the other consisting of chs. i.–xvi. to the East, probably to Ephesus. He suggests that from the former Marcion omitted ch. xv., but that this chapter continued to be part of the ' pre-Marcionite ' text that the ancestor of D F G inherited. ' Z ' was the name given to this ancestor by Corssen. On this view the scribe of P^{46} used the ' pre-Marcionite text ' of chs. i.–xv. when he copied those chapters but turned naturally to an Eastern and probably Alexandrian text for ch. xvi., although he had written the doxology (Ro xvi. 25–27) at the end of xv. P^{46} on this hypothesis represents a Western and primitive recension except for ch. xvi., which contains an Alexandrian text. As a whole, the theory explains a number of literary and textual problems. It may be set out as follows :



The theory would explain why the doxology is found in three different places : (*a*) at the end of xvi. in BℵC 81 D 88 623 436 1319 296 Cop.^{bo}. Orig. ; (*b*) at the end of xv. in P^{46} (so far unsupported) ; (*c*) owing to Marcionite influence at the end of xiv. in A 1175 6 319 642 Arm. and not at all in F G g Hier.^{c} Ephr. It would also settle the vexed problem whether ch. xvi. was written to the Church in Rome or in Ephesus, if the Eastern letter incorporated both the letter to Rome and salutations to Asian Christians. It would also suggest that Marcion's recension influenced other than Western MSS., which is a point that Dr. E. C. Blackman has not sufficiently recognized in his recent book on *Marcion and His Influence*. It would also account for the very large number of Western readings in the text of P^{46} chs. v. 17–xv. 33.

The present article is intended merely to emphasize that these chapters also contain a number of Alexandrian readings, which suggest that the scribe of P^{46} (or his textual predecessor) used an Eastern text as well as the Western, making a choice between them as the ' Cæsarean ' scribes of the Gospels are said to have done. Alexandrian, as opposed to Western readings, are found as follows :

v. 18 δικαιωματος B ℵ A] το δικαιωμα D G 69 Cop. Syr.^{p}.
19 ενος 2° B ℵ A C] add. ανθρωπου D F G Iren. Aug. Cyr.
vi. 8 αυτω B ℵ] τω χριστω D F G Vg.^{pler}. Syr.^{p}.
viii. 20 ουχ εκουσα B ℵ A Orig.] ου θελουσα F G d Vg. Iren. Hil.
21 οτι B A C Orig.] διοτι ℵ* D* F G.
24 om. τι B* ℵ* 1739, 241.
28 ο $\overline{\Theta\varsigma}$ post συνεργει B A Cop.^{sa} Orig.] om. ℵ C D F G.
32 ος γε του ιδιου $\overline{υιυ}$ εφεισατο B ℵ A C] ος ουδε του ιδιου υιου εφεισατο D* F G.
37 του αγαπησαντος B ℵ A C] τον αγαπησαντα D F G Lat.
38 αγγελοι B ℵ A C] αγγελος D F G.
ix. 6 Ισραηλ 2° B ℵ A] Ισραηλιται D F G 88 (cf. IX. 4).
19 μοι ουν B ℵ A P] ουν μοι D G Lat. Cop.
25 om. εν B Cop.^{bo}.
28 συντεμνων B ℵ A 1739] add. εν δικαιοσυνη οτι λογον συντετμημενον (=LXX.) P 1175 D.
x. 8 λεγει B ℵ A] add. η γραφη 33 D 88 1912 623 467.
15 των ευαγγελιζομενων τα αγαθα ℵ Clem (B A C 1908*).
xi. 13 μεν ουν B ℵ A C P Cop.^{bo}] om. D G.
20 υψηλα φρονει B ℵ A 81] υψηλοφρονει C D F G.
22 του B] om. Cett.
αποτομια B ℵ A C 81 1739] αποτομιαν D G Clem.
χρηστοτης B A C 81 D Arm.] χρηστοτητα F G.
31 ουτοι B ℵ A C] αυτοι D F G.
xii. 4 καθαπερ B ℵ A] ωσπερ D F G.
14 διωκοντες B 1739 424^{c} Clem.] add. υμεις cett.
xiv. 4 $\overline{κς}$ B ℵ A C P*] θεος D G.

xv. 12 *νιστανομενος* pro *ανιστανομενος* ℵ] *ανισταμενος* B A C D F G.

31 *διακονια* ℵ A C Arm. Orig.] *δωροφορια* B D F G Ambst.

33 *εν χαρα ελθω* B] *ελθω . . . και αναψυξω* (vel *αναψυχω*) *μεθ υμων* D G Lat. Ambst.

A line, therefore, should be added to the diagram above, connecting P^{46} (v. 17–xv. 33) with the vertical line under 'East.'

It remains only to add that the D F G text, which has been 'patched' in ch. i. to include the references in verses 7 and 15 to Rome, intentionally omitted by Marcion after his rejection by the Church there according to Dr. Manson, has had an extra patch added, ch. xvi., from an Eastern text. Of nineteen more important variants in ch. xvi. P^{46} agrees sixteen times with the Alexandrian tradition and only three times with the Western MSS.:

xvi. 5 *απ αρχης* D d g] *απαρχη* B ℵ A C F G Orig. *σ*. but *απ αρχης* would be an 'easy reading' for *απαρχη*.

17 *η λεγοντας η ποιουντας* (om. *η* 1° D F G)] *ποιουντας* B ℵ A C *σ*.

19 *χαιρω ουν εφ υμιν* D F G] *εφ υμιν ουν χαιρω* B ℵ A C. but an inversion of this kind is not infrequent in MSS. of independent traditions.

One may therefore agree with the view that the Western form of Ro i.–xv. and not its (later) form of i.–xvi. was used as the base of the P^{46} text of Romans, except for ch. xvi.

But the later form influenced it.

The points discussed here do no justice to the brilliant and suggestive article of Dr. Manson.

C. S. C. Williams.

Merton College, Oxford.

Three and a Half Years.

The famine in the days of Ahab, King of Israel, is referred to twice in the New Testament, and on each occasion is said to have lasted for three and a half years. The first occurrence is in our Lord's Synagogue-Sermon in Nazareth; the second towards the close of the Epistle of St. James. In the Lukan passage the preacher said: 'There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land. . . .' James (and it is hard to get away from the fact that it is one of the Palestinianisms in the document) says: 'Elijah prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain. . . .'[1]

It has been held to be possible though not provable that the Apocalyptic number of a half-week may have some influence over the period mentioned in these passages. Since the days of Antiochus Epiphanes this had become a sort of traditional duration for a calamity. It has been said that the Jews would have regarded the third year as covering three years, but the famine must have continued for some time even after the rain came. It would be some time before the earth could bring forth her fruit. Others have felt that the drought can only have lasted for two and a half years and not more, the fractions of a year being tantamount to a whole year; just as on the third day means a period including one whole day and the fractions each side.

The Old Testament passages are somewhat non-committal, especially the first, for all that Elijah said was that 'as Jehovah the God of Israel liveth, there shall not be dew nor rain these years, but according to my word.' In the following chapter 'the word of Jehovah came to Elijah, in the third year, saying, . . . I will send rain on the earth. . . . And the famine was sore in Samaria.'[2]

Commenting on the passage in St. James, Dr. Moffatt writes:

> 'Another trace of the Jewish tradition which James follows in this account of Elijah is the change of the Old Testament three years into three years and six months. Three and a half, being half of the perfect number seven, had become the period in years for disaster and distress, in apocalyptic calculations (see Dn 12^7, followed in Rev 11^2, where Elijah is one of the two prophets). This interpretation rose before Christianity; it is reflected in Lk $4^{25.\ 26}$.'[3]

Actually neither Daniel nor the Revelation mention 'three years and six months,' though of course the latter's 'forty-two months' is arithmetically equivalent. The former is more 'apocalyptic' with 'a time, times and a half.' Is it not possible to suggest that things really worked the other way, and that it was not apocalyptic imagery that influenced the New Testament allusions, but that our Lord and St. James were correct in quoting 'three years and six months' because that was the time period of the absence of rain, and that a calamity of these dimensions in a little country so dependent on rainfall (the

[1] Lk 4^{25}, Ja 5^{17}. [2] 1 K 17^1, 18^1.

[3] *The Moffatt New Testament Commentary: the General Epistles*, 81, 82; see also Commentaries by Mayor and Ropes, *ad loc.*

winter before Christmas 1946 water was being sold ten miles from Jerusalem for just under a shilling for four gallons) had so entered into the soulful memory of the people that it became a legendary or apocalyptic period in due course. Both tradition and Apocalyptic must have some basis in history. Must not actual Palestinian experience be behind the statements in Daniel and the Revelation ? Is not this more reasonable than to suppose that the apocalyptic period coloured the remarks respectively of our Lord and St. James ?

The rainy season lasts in Palestine from the start of the ' former '—in some years all too late in starting—to the close of the ' latter rains,' though in some occasional years there are showers as late as June. But for all practical purposes no one in the country expects to see rain for at least six months of the year, that is from April to October. It is indeed a gift from heaven if the rule is broken, as St. James implies. There is rain as early as the end of September in the Lebanon, but we can hardly expect it in Palestine for another month and a half, but if there is no appearance of clouds by mid-November, and the ' heaven is shut up,' the *fellahin* become concerned and the city dwellers share in their apprehension. The rainlessness starts from the time of the expected rain, but there never is any for six months anyhow, which our Lord and St. James must have known as thousands of Palestinians before and after them. But even if no one before Jesus had recognized this phenomenon, is there any reason for not thinking that He was merely stating a very obvious fact in the Nazareth synagogue, which would have been fully understood ? Is there any need for refuge in Apocalyptic or Rabbinic subterfuge, when the matter is so very true to Palestine ? A Palestinian summer is expectedly rainless—only once in three years is there a really good olive crop—and the ' three and a half years ' both in the Gospel and the Epistle should be reckoned from the end of the ' latter rain ' one year to the start of the ' former ' three years later.

ERIC F. F. BISHOP.

Glasgow.

Entre Nous.

Poetry and Personal Responsibility, by Mr. George Every, is the title of a recent volume in the Student Christian Movement series of books called ' Viewpoints ' (S.C.M. ; 2s. 6d. net). The sub-title of the book is ' An Interim Report on Contemporary Literature,' and the avowed aim of the author is to give the reader an introduction to contemporary poetry in England. Not only does Mr. Every deal with modern poetry but in the earlier chapters he deals also with the modern novel, as it is written by Rex Warner, Graham Greene, Charles Williams, James Joyce, and others.

In certain ways both the modern novel and modern poetry are irritating things. There are two things about them which are apt to repel the reader. The one is the cult of unintelligibility. Writing of James Joyce's ' Finnegan's Wake ' Mr. Every says : ' I used to think it a complete failure. Studying it again with the assistance of a *Skeleton Key*, provided by the industry of two Americans, Mr. Joseph Campbell and Mr. Henry Morton Robinson, and with more help from a lecture by Mr. Fred Marnau, I see that there is a philosophy behind it that explains and in a manner justifies the method of using language.' Life is rather short to spend time reading novels which require a key and a lecture to explain what they are about. The other repelling thing is that in at least some of these modern authors there is what can only be called a distressing intellectual snobbery. Speaking of Charles Williams, Mr. Every says : ' He had little or nothing of this concern for communication.' As for the writers in ' Scrutiny,' they had a professed complete disregard for any reader outside the ' cultivated minority.' That is not the way to greatness.

Certain attitudes of mind recur in these writers again and again. One is the thought of man as a struggler. Dr. Alex. Comfort speaks of ' an attitude of mind, in which the artist sees man as the victim, rather than the master, of his environment.' He says : ' The driving force of all art and of all science that deserves the name ' is ' belief in the human conflict against the universe and against power.'

Because the stars have for us no earnest of living
Because there is no resurrection
Because all things are against us, we are ourselves.

Another recurring note is the feeling of being oppressed by ignorance and haunted by the desire to know. So Sidney Keyes writes : ' All I know is that everything in a vague sort of way means something else, and I want desperately to find out what.' Charles Williams writes his ' Hymn to

St. Thomas Didymus ' in a curiously incongruous metre :

Yet no wise dare we falter
In one word, hear us so.
We stand before thine altar,
Denying that we know.

If thou shalt come in thunder,
And with all evil men
Whelm us thine anger under,
While we confess thee then.

Confess thou, ere thou sever
Us from thy household true,
Lord God, confess we never,
Knowing not, swore we knew.

There are no voices which can say either, ' I am able,' or, ' I know.'

And yet strangely enough every now and again there comes a new and a haunting beauty. In ' The Holy Mountain ' Norman Nicholson writes with music :

The kestrel there shall eat haws like the throstle,
The owl, like the goldfinch shall feed on the thistle,
The stoat shall eat grass like the hare.
In the becks the pike shall play with the trout,
The stickleback shall swim between the herons' feet.

There is an almost Scriptural economy and cadence of language there.

After reading the whole book, one fact stands out—the almost lonely pre-eminence of T. S. Eliot. Here we come again upon that magic mystery of style which Longinus called ' the echo of a great soul.'

As when an underground train, in the tube, stops too long between stations,
And the conversation rises and slowly fades into silence
And you see behind every face the mental emptiness deepen,
Leaving only the growing terror of nothing to think about. . . .

Or again,

We cannot revive old factions
We cannot restore old policies
Or follow an antique drum.

Or yet again,

The awful daring of a moment's surrender
Which an age of prudence can never retract
By this, and this only, we have existed.

Poetry is not dead when there is one who can write like that.

Mr. Every in the ninety-six pages of his book has produced a masterpiece of compression. He has introduced us to writers whom, for ourselves, we might never have discovered. It may be that sometimes they irritate, but he who endures to the end, will be stimulated also.

WILLIAM BARCLAY.

How Like William Temple.

With the title *William Temple's Teaching* (James Clarke ; 7s. 6d. net), Canon A. E. Baker has collected striking passages from Dr. Temple's works on such subjects as Theism, Providence, Miracle, Religious Experience, Freedom and Grace, The Person of Christ, The Reunion of Christendom, Worship, Liberty, and Toleration. The volume is to some extent based on selections which were published in the Pelican Series, but a number of additional quotations have been added.

The first chapter is entitled ' How Like William Temple ' and from it we take the following three quotations.

' It is definitely undesirable to develop the intellectual powers of a man who has not learnt how to be a member of society. If a man is going to be a villain in heaven's name let him remain a fool. But if the social purpose is to be formed in him, then he needs intellectual training to make that purpose effective. As a matter of fact, we suffer far more from stupidity than from deliberate wickedness, and tend to forget that alertness of mind is a necessary part of moral goodness. It is not, of course, requisite that everybody should be clever, but it is requisite that everybody should be sensible and mentally honest ' (*Mens Creatrix*, 237).

' It is not natural to man to prefer the general good to his own ; indeed, that is a description of what in one word is called Salvation ' (*Christianity and the State*, 183).

' No Christian will ever dream of saying, " It is his own fault, now let him suffer for it." If Christ had taken that line, where would our redemption be ? He will say, rather, " If it is not his own fault, there is not much to trouble about. We have only to put him on his legs again, and it will be all done. But if it is his own fault—poor fellow, what can we do to help him ? " ' (*The Kingdom of God*, 82).

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.